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CHRONICLE

Great Western Tornado.—The week beginning with Sunday, March 23, will be memorable for the devastation caused in several States of the Union by floods and storms. A tornado swept through the Middle West Sunday night and Monday morning, resulting in loss of life and widespread destruction in Nebraska, Indiana, Iowa, Kansas and Illinois. The death roll in Omaha, the chief city of Nebraska, and nearby towns amounted to 153; hundreds of houses and public buildings were demolished. The Convent of the Sacred Heart, Omaha, a substantial and imposing building, lay in the path of the storm, and was left in ruins. A similar fate befel the Convent of the Poor Clares and the bishop's residence. Eight of Omaha's public schools were wrecked, and in that city alone property losses amounted to \$5,000,000, and many declared it would reach more than twice that sum. Relief work was undertaken with remarkable promptness in all the devastated cities and towns. President Wilson sent a message of sympathy to Omaha, and asked what help was needed. Numerous other offers were received by the city from all parts of the country.

Great Floods in Ohio and Indiana.—Close on the heels of the Omaha disaster came the news of a still more appalling catastrophe, which in its destruction of life and property rose to the level of a national calamity. Swept by wind and rain storms of great violence for three days, vast areas of the Middle West, from the Missouri river to the Allegheny Mountains, were flooded with the rising waters; cities, towns and villages were wholly or partly submerged, hundreds of persons drowned, and enormous property losses inflicted. The chief cities to suffer were

Dayton and Columbus, both in Ohio; Dayton, with a population of 120,000, and Columbus, the State Capital, with a population of 185,000. In Dayton 10,000 buildings were submerged; a conservative estimate places the loss of life in that city at 150, and a loss of 50 in Columbus. The damage to property in Ohio is about \$350,000,000. Those who perished in all sections affected by the flood numbered less than 500. Three distinct flood districts prevailed throughout Indiana, each only a few miles wide, yet sweeping the entire width of the State. In the north all the towns and cities along the Wabash and its larger tributaries were affected. Railroad officials stated that lines converging into Indianapolis would have to stand a loss of \$25,000,000. Railroads were the chief sufferers from property damage; strips of railroad of more than half a mile each were washed away in several places through Indiana. Concrete and iron bridges, their supports undermined, crumbled before the strength of the torrents. Only two roads, the Michigan Central and the Lake Shore, maintained communication over their own lines with New York, those further south finding mile after mile of their right of way under a fathom of water.

Government Sends Relief.—Every agency of the Government, from the President and the Secretary of War to the bureau chiefs in the departments under whom relief expeditions could be organized, moved swiftly to assist the State authorities in providing food, shelter and medical attention for the thousands of sufferers. All the troops of the Department of the East were ordered to hold themselves in readiness for duty in flood districts. One million rations, sufficient to feed two hundred thousand persons for five days at least, were purchased

by the War Department at the nearest supply depots and hurried to the Indiana and Ohio towns. The President, on receiving the first news of the disasters, promptly issued the following appeal to the nation: "The terrible floods in Ohio and Indiana have assumed the proportions of a national calamity. The loss of life and the infinite suffering involved prompt me to issue an earnest appeal to all who are able in however small a way to assist the labors of the American Red Cross to send contributions at once to the Red Cross at Washington, or to the local treasurers of the society. We should make this a common cause. The needs of those upon whom this sudden and overwhelming disaster has come should quicken every one capable of sympathy and compassion to give immediate aid to those who are laboring to rescue and relieve." President Wilson announced his readiness to go to the scene of the Ohio floods if his presence would aid. Under his direction, Secretary of War Garrison left Washington at once for Central Ohio. Major-General Leonard Wood, and a large party of officers, physicians and surgeons, accompanied the Secretary of War.

Mexico.—Temporary insanity, it is understood, will be the defence relied upon by the attorneys of Enrique Zepeda, brother-in-law of President Huerta and since the overthrow of Madero Governor of the Federal District, when he will have been sent to one of the civil courts for trial. Zepeda's crime, reported by the press as an "official murder," shocked all Mexico. In a particularly atrocious manner he personally directed the assassination of Gabriel Hernandez, the young ex-commander of rurales, a former Maderista, who since Huerta's accession was confined in the Belem jail under political charges.—The rebels are still active. By cutting the Mexican Central Railroad north of Jiminez recently, they made communication with the United States impossible except by way of Matamoros. Direct traffic between the capital and other Mexican cities, too, is rendered difficult by the cutting of the Mexican National Railroad between San Luis Potosi and Saltillo.

Canada.—The Opposition has consented to pass the more pressing demands for supply, but there seems to be no intention of giving up the war on the Naval Bill and on any scheme of clôture that may be introduced. Many think that a dissolution of Parliament and a general election will be the result. The Orange Society is active in supporting the Government; and some ask pertinently, what would happen if the Société Saint-Jean-Baptiste came out formally against the Navy Bill.—The Naval League of Vancouver has failed in its attempt to get money from the public school funds to support their training ship, *Egeria*. It needs \$30,000 a year to carry on its work, and this the patriotism of its members can not supply. It proposes, therefore, to sell the ship, distribute the price among the subscribers and pass out of

existence.—The ice is moving in the Richelieu River and the signs point to an early opening of navigation.—The London money market is looking less favorably than before on investments in the Western provinces, and there are signs that the land booming of the last few years is verging towards collapse.

Great Britain.—Winston Churchill has proposed to the German Government a reduction in the building of warships. His proposals were not welcomed, and the idea prevails that they did not originate in a disinterested love of peace.—At the Marconi investigation, Sir Rufus Isaacs, the Attorney-General, admitted that he, Lloyd George, and the Master of Elibank, had speculated in the shares of the American Marconi Company since the contracts with the British Company, but only after his brother had assured him that there was no connection between the two, and that the former could not be affected by the contracts of the latter. When the matter was first brought up in the House both Ministers denied absolutely that they had dealt in Marconi shares; and now that it appears that the denial touched only English shares, and that there was a real foundation for the rumors then current, public opinion is rather upset. To the Investigating Committee's question, why when the rumors were first heard, they had not made a full explanation, Sir Rufus had no other answer than that it had not occurred to them to do so. This new phase of the question was taken advantage of by the Unionists in another row in Parliament.—Lord Wolseley is dead in his eightieth year. He was England's ideal soldier up to the time of the Boer War, having gained an abnormal reputation in several small expeditions, such as the Red River affair and the Ashantee War, his chief fame coming from the defeat of Arabi Pacha, at Tel-el-Kebir. As Commander in Chief he was supposed to have reorganized the army, and made it a perfect instrument. When it broke down absolutely in the first stages of the Boer War, he and his favorite generals were discredited, and Lord Roberts, who had been kept a good deal in the background, was sent out to set things straight. Since then, Wolseley, having lost his vogue, has been little heard of. Had he listened to Sir William Butler he might have been saved from the South African disgrace. Sir William had been with him in all his expeditions. Wolseley knew his worth. Why he did not trust his intimate knowledge of South Africa is a mystery. Probably Sir William's uncompromising Catholicity and Nationalism, his notions about the rights of native populations, and his coolness towards all embraced in the term "Aldershot," had something to do with it.

Ireland.—The King's Speech contained the announcement: "A measure will be brought forward to facilitate the progress and secure the completion of Land Purchase in Ireland." Lord Crewe explained that it will not be of a partisan character as the main features will be sub-

mitted to the Opposition for approval. "The Bill will be largely but not wholly financial; it must provide in conjunction with finance a measure of general compulsion," that shall make the transference of Irish land to the occupiers complete. The leaders of the Opposition in both Houses agreed to the general principle of the measure. Mr. Asquith announced that the Home Rule Bill would be put through for the second time at the earliest possible moment and characterized the demand that it should be again submitted to the country as a "monstrous proposition." There was no measure the country had approved of so often and so decisively. Messrs. O'Brien and Healy welcomed the Purchase promise cautiously, but denounced the Insurance Commission as a packed body who hurried to places where they knew they could get support for a predetermined verdict, supplied by Lloyd George. The Government has made no forecast of a Bill to add the Medical benefit to Irish Insurance.—The Dublin Corporation adopted a resolution approving of the rejection by the General Council of the County Councils of Mr. Birrell's annual \$50,000 grant to secondary schools for University scholarships with the condition that the Councils add twice the amount and leave the scholars free to select their University. As this would militate against the National University, the only one in which the Councils have a voice and in which Irish is compulsory, and favor Trinity, which is already heavily endowed, most representative Irish bodies have approved the Councils' action in condemning it. Dr. Douglas Hyde has 180 Gaelic pupils ready for the National University's matriculation examinations in May.

Rome.—Professor Marucchi, the greatest living authority on Christian archeology, has identified the Ostrian cemetery in the Via Salaria as the place where St. Peter had his chair or throne and exercised his office in time of danger (A. D. 49-52). The name Ostria, the Professor says, has some reference to *haustorium*, which means water reservoirs or cisterns. The cemetery revealed traces of two springs and seven cisterns. The name "ostrian" was adopted merely to declare that fact, and not to designate the burial place as distinct from St. Priscilla. The name is mentioned in the acts of Pope Liberius in the fourth century as "the place where St. Peter baptized." The discovery is of the greatest importance, inasmuch as it adds another historical proof of the presence of St. Peter in Rome.—The health of the Pope is, according to the latest reports, almost completely restored and the report of this supposed relapse is declared to have been unfounded. A few days of rest is all that is needed.

Spain.—The two events of the hour in Spain are the election of provincial deputies and the universal protest against the modification of religious teaching in the national schools. The elections have been, according to the despatches, a triumph for the Monarchists and a

rout for the Republicans. The Liberals, naturally—according to Spanish politics—have 194 deputies, the Conservatives 123, the Republicans 31, and the outright Socialists only one. Count Romanones pretended to believe that his victory was a clear proof of the popularity of his government.—Judging by the number of protests from all parts of Spain, Madrid, Barcelona, Burgos, Malaga, Coruña, Bilbao, etc., there is great indignation, and there will be a decided battle against the Prime Minister's autocratic decree taking away the obligation of teaching catechism in the schools of this almost exclusively Catholic country. The children of non-Catholics are legally protected already. And there is no system of Catholic schools, and still less of private Catholic normal schools, to safeguard the religious formation of the young. On account of their weak and illegal act, the Liberal politicians are proving themselves worthy of their nickname, "political degenerates."

France.—The new Ministry has received a vote of confidence, but as yet has done nothing to attract attention. The fleet which has met with so many disasters has again suffered another. The ill-fated battleship *Iena*, on which an explosion occurred in 1907, in which hundreds of the crew were injured, and which afterwards capsized in the maneuvers of 1909, caught fire on March 26, and the flames reached the 5,000 tons of coal, with which she was loaded. It was thought that the ship would have to be sunk.—According to the cable despatches the French protectorate of the Syrian missions is about to be given over to the Italians at the request of the missionaries themselves.—Paris is again fearing a rise in the Seine.

Germany.—The proposals of Winston Churchill, First Lord of the British Admiralty, to suspend naval construction for one year, has met with slight encouragement in Germany. Since other European Powers are not mentioned in the plan, it is thought to be aimed exclusively at the Kaiser's dominion. England's motive is said to be clearly discernible from Churchill's own words, which imply that England has exhausted her trained personnel available for manning an increased navy, and requires a year's respite to prepare new material. In the meantime the colonies would continue building vessels for British service, while the construction of foreign ships, which England could seize in case of war, would continue in English shipyards. Churchill's complaint of the high cost of constructing a navy is regarded as exceedingly naïve. England had hitherto set the pace, and now that other nations are beginning to follow her example she raises a cry of alarm and distress. Aside, however, from these considerations the project is said to be entirely Utopian, in as far as such a step would precipitate an economic crisis, and the skilled laborers thus dismissed from service in the shipyards could not possibly be gathered together again at the end of the year's enforced inactivity in naval construction. Al-

though a formal answer has not yet been given, and some of the papers have refrained from acrimonious comment, the plan is generally regarded as a "British bluff."—The suicide mania among school boys is still continuing. A pupil at the Beuthen Gymnasium, who had received a bad mark for his Easter standing, saturated himself from head to foot with an inflammable liquid, to which he set fire, and was burned to death before help could be afforded him.

German War Fund.—The details of the increase in German army expenses, whose grand total is \$262,500,000, have been officially announced in the *Nord-deutsche Allgemeine Zeitung*. The existing war chest of \$30,000,000 in gold, always kept intact for an emergency, and stored in the Julius Tower at Spandau, is to be increased to \$90,000,000. The nucleus of this remarkable fund, which is henceforth to be maintained at its new standard, is the war indemnity paid to Germany by France. The gross increase of army personnel will be 136,000 men and 27,000 horses within two years, and the annual cost of supporting the increased military establishments will be from \$45,000,000 to \$47,500,000. The method of levying these vast sums will be the institution of a defence tax on all fortunes exceeding \$2,500, and a supplementary tax of 2 per cent. on incomes over \$12,500. This tax is non-recurrent. Thereafter the expenses will be met by the matricular contributions of the Federal States, at the rate of about thirty cents per head of population. The reigning sovereigns will all bear the same taxes as their subjects. The matricular contributions are to be raised in the various States by income, property or inheritance taxes. If the Federated States fail to pass suitable laws to this effect before 1916, the general Government has already provided legislation which will take effect immediately and will tax property increments and inheritances. The reason officially assigned for raising the immense fund in question is the shifting of territorial boundaries because of the Balkan war. "Germany," says the *Nord. Allg. Zeitung*, "if war were forced upon her, would have to defend her long frontiers simultaneously against several enemies." An extension of the principle of universal military service in accordance with the present status of population is the underlying idea of the army increase. The new troops will consist of 18 third battalions for regiments which hitherto consisted of only two battalions; 18 bicyclist companies; 6 cavalry regiments; 18 machine-gun companies; 4 fifth squadrons; 3 regiments and a battalion of foot artillery; 11 pioneer battalions; 13 commercial battalions; 1 battalion and 13 companies of train troops for transport service. Fresh means are likewise to be provided for the development of the aerial fleet.

Austria-Hungary.—Montenegro has promised to comply with all the demands of Austria, which were practically submitted in the form of an ultimatum. Proper in-

vestigations are to be made into the killing of the Catholic priest, Palic, and the reported attempt to make violent conversions to orthodoxy, among both the Catholic and the Mohammedan population. The "Skodra" incident is to be explained, and the Montenegrins further pledge themselves to do whatever lies in their power to ensure the safety of the non-combatants in Scutari. The Turkish commander, however, has refused permission for any civilian to leave the city. The treaty between Austria and Russia apparently remains unshaken, and further agreements have been arrived at between the two Powers regarding the boundaries of Albania. Austria, according to the statements which are made, has declared herself willing to consent to the incorporation of Jakova into Servia, provided that Scutari remains under Albanian sovereignty, and that international guarantees are given sufficient to safeguard the national and religious rights both of Catholics and Mohammedans in the annexed dominions. The Catholic press of Austria expresses itself as bitterly aggrieved at the indifferent, and at times hostile attitude of many foreign Catholic papers towards what it declares to be the rightful Catholic interests of Austria, while on the other hand the enemies of the Church are everywhere perfectly united against her. It pleads for greater consideration and greater unity of sentiment.

Balkans.—On March 24, Djavid Pacha, with a Turkish army numbering 15,000 men, was reported to have surrendered to the Servians on the Skumbi River, in Albania, but this was afterwards contradicted. At the same time sharp fighting began at Adrianople, and finally on March 26, Adrianople surrendered. The siege had lasted a few days more than five months. It was taken by assault after a terrific cannonading of two days, and King Ferdinand entered the city in triumph. Before surrendering the Turks set fire to the city in many places, and blew up the magazines, barracks and public buildings, and the grand mosque. Thirty thousand prisoners were captured. No reliable information is so far obtainable about the loss of life on either side, but a large part of the Bulgarian army has been sent to reinforce the troops investing Tchataldja. Meantime, the attack on Scutari has been renewed. Austria had insisted that the inhabitants should be allowed to leave the beleaguered town. The besiegers were willing, but the Turkish commander refused to comply with the request, and the bombardment was therefore renewed. News came from Tchataldja that one of the defences had been captured, but there was doubt whether it was the village of that name or the Turkish fortifications that had yielded. On the 27th, however, it was ascertained that the Allies were fiercely attacking the defences. On the other hand, the active Turkish cruiser, the Hamidieh, was reported as bombarding San Giovanni di Medua, on the Albanian coast, which is occupied by the Servians.

QUESTIONS OF THE DAY

Socialist View of Constantine's Edict

The Edict of Constantine is of equal interest to Socialists and to Catholics; but for reasons entirely opposite. The latter see in it the beginning of a period of peace and liberty for the Church. The former look upon it as the triumphant usurpation of Christianity by capitalist cunning and hypocrisy.

The great Socialist authorities, it is true, regard all religion alike as purest superstition—excepting perhaps a vague humanitarianism, free from all subordination or responsibility towards a Supreme Being. Early Christianity appeals to them only in as far as they profess to see in it a proletarian and economic revolt against Roman capitalism. Marx, Engels, Kautsky, Bax, Dietzgen, Lafargue, and all writers universally acknowledged as accredited exponents of Socialism, hold with Bebel that "the evolution of religion must necessarily end in the dissolution of religion, that is, in atheism" (*Mohammedanisch-arabische Kulturperiode*, p. 3)—a height of culture which they admit no entire nation has hitherto attained, but which Socialism will inevitably bring about.

Since religion, they deplore, has hitherto been more or less the common fate of humanity, it is only possible to distinguish between various stages of this evil. In the origin of Christianity, Kautsky believes he can trace the elements of Stoicism and Platonism which were later replaced, he says, by a materialistic Epicurianism far coarser than any known to the pagan. Such, at least, he assures us, was the creed personally practiced by the Catholic priesthood, since, after the first centuries of Christianity, they no longer held their ethics "as the expression of their own moral feeling, but as a means of maintaining their rule over the people." (*Ethics and the Materialist Conception of History*, p. 24.)

The early Christians, therefore, according to these views, were sincere in their delusion, mingling religious superstitions with advanced revolutionary ideas. Only at a later period "arose the double morality, which became characteristic of Christianity. In other words, moral hypocrisy became a standing social institution, which was never so widely spread as under Christianity." (*ibid.*) So, likewise, Lafargue maintains that while Christianity was at first the religion of the mendicant crowds, it later became that of the parasitic class, "because parasitism is the essence of Christianity." (*Social and Philosophical Studies*, p. 18.)

This transformation, it is claimed, began with the teaching of Saint Paul; but the general corruption of the faithful took place at a later date. If, then, we ask at what precise time Christianity was caught in the toils of capitalism, changed in creed and morality, and made the most effective tool for the enslavement of women and the exploitation of labor, as Socialist literature on

all occasions represents it, we are informed by American Socialists that this occurred during the reign of the Emperor Constantine. "Transformed into a narcotic for the world's disinherited," writes the *Call*, "Christianity had long made headway in the Imperial city, and now, through wise political manipulation, finally became the State religion of the Empire." (Nov. 19, 1911.)

In his "Christian View of Socialism," G. H. Strobell, a favorite Socialist writer, extends the voluntary, limited and short-lived community of goods, practiced in a section of the early Christian Church, into a system of community of production for use, coextensive with Christianity itself, and continuing down to the days of Constantine. Not content with this figment of his imagination, for which there is not the slightest foundation in fact, he describes on the other hand the capitalist "nobility of parasites," against which this economic Christianity is said to have been proof.

"They (the capitalists) used religion as a bug-a-boo, as an instrument to perpetuate their power of exploitation. But this system (the communism of production for use, supposed to be synonymous with true Christianity), so new, so strange (it is imagined to have already been in vigorous existence for three hundred years), so dangerous to their supremacy, was ever growing, ever narrowing their sphere of action, until under the Emperor Constantine, by a seeming surrender, and by loading the church organization with wealth and power, they (the godless capitalists and capitalistic priesthood in league with them) overthrew its democratic character, so that it became, and has generally been since, a supporter of class rule and of the usual exploitation of the masses by slavery, rent, interest and profit." (pp. 28, 29.)

Equally mythical is the account presented by William Thurston Brown. It is characterized above all by that tone of absolute infallibility which distinguishes Socialist writers, especially when treating of matters with which they are least acquainted.

"Now it is simply a historical fact," he says impressively, "that since the year 325 A. D. or thereabouts, when the ruling, despotic, enslaving class in society perverted and destroyed that early religion by formally adopting it, without having the smallest conception of or sympathy with its revolutionary meaning and purpose, what is called Christianity has been in no sense whatever a movement, but chiefly a theological system. The dominant element in that church during all these centuries since Constantine has been that social class which exists solely on the exploitation of another class and can, therefore, have no use for brotherhood. So the revolutionary religion of Jesus could mean nothing to them. Naturally it became necessary to transform that early teaching, which was done by simply inventing a theology. Since 325 A. D. brotherhood as an actuality in the Christian Church has been unknown." (*Socialism and Primitive Christianity*, pp. 11, 13.)

Most detailed, however, is the picture given by E. Untermann in "The World's Revolutions." We quote it with apologies to our readers. No less offensive and blasphemous descriptions of Christ are to be found in other Socialist accounts of the Saviour's life, over which "Christian" Socialists pore with admiration, and which they piously recommend to their comrades.

Christianity, according to this author, owed its origin to a band of revolutionaries who realized that they must make use of the popular belief in a Messiah, in order to arouse the enthusiasm and direct the bravery of the proletariat. They employed for this reason "the mystic tricks of the ancient prophets and the religious mode of expression, in order to fulfil the work of those prophets and to hoodwink the Roman authorities. This was the only way to prevent their organization and real aims from being prematurely discovered by those in power." (p. 66.)

Jesus Himself, according to Untermann, sincerely believed both in the idea of a "world-god" and in His international proletarian mission. "Of course, the first editors of the Scripture-account (the four Evangelists) took care to modify his radical words and offset them by statements which meant the exact opposite." This is a convenient way professed "Christian" Socialists likewise have of explaining away difficulties. Thus, to quote a single instance, what Christ in reality said when men showed to Him a coin with the image of Cæsar upon it, was: "For the present give to Cæsar what is Cæsar's, but do not relax in your agitation." This message, we are told, struck home like a thunderbolt. Soon Palestine was honeycombed with revolutionary agitation. "Jesus," he adds, "became a victim of His own fatalistic belief in the inevitable course of things." But the revolution lived on. Its ruin was finally brought about by the entrance into the movement of members from other classes, who could not live up to the lofty spirit of the proletarian idea. Then followed the development of an exclusive priesthood in the place of the proletarian agitators, and even the memories of the original movement were dimmed in progress of time, until finally an economic crisis occurred during the reign of the Emperor Constantine.

"In the beginning of the fourth century the Roman Empire was on the verge of utter collapse. A concerted action of the international proletariat would have been fatal to Roman supremacy. Emperor Constantine realized this in the year 312. With great skill he availed himself of the schism between the Christians to win the wealthy and influential priests to his side, and thus to get control of the entire organization. He suddenly saw a great light shaped like a cross. Such visions played a prominent part in the history of the Jews and early Christians.

"But the new Saul became a Judas. And the Christian Judases (the bishops and priests) who assisted him were rewarded for their treachery, instead of being punished.

The entire purpose and meaning of the Christian organization and message were perverted. His (Christ's) cross on Golgotha, which had for centuries been the symbol of His revolutionary aims, for which He had given His life, now became the symbol of submission, and nerveless resignation to the station which it had pleased God to assign to the proletarians."

The ruling class henceforth, by means of this newly invented "Christianity," strengthened the existing inequalities and sanctioned the sins of patriarchy. "But the modern proletarian remembers the cross on Golgotha." (pp. 76-80.)

Thus is "history" written in the literary schools of Socialism. Purely imaginary as these "undeniable facts" are, they leave their impression upon the reader, and if unschooled in historic criticism, as he is likely to be, the constant repetition, with unessential modifications, of the same statements by an endless variety of Socialist authors gives to them, in his mind, the appearance of truth. With no antidote to counteract the evil he passes from casual doubt to settled agnosticism and thence into absolute atheism, from which there is little likelihood that he will ever be redeemed.

We conclude with a passage from a lecture delivered at Chicago by the notorious Christian Socialist leader and free-love apostle, G. H. Herron. (*International Socialist Review for March, 1901.*) It is an accurate summary of Socialist doctrine regarding Christianity, especially the Catholic Church of to-day, identical—in spite of all the slanders of her enemies—with the Church of the Apostles and unchanged through the days of Constantine.

"When the early Christian movement," he says, "was well on its way to undermining the empire with Jesus' idea of life and property, the Roman robber class engrafted itself upon that movement so securely that Rome rules the world to-day through the laws and class-consciousness of those robbers, whose chieftain the Cæsar always was. So completely did the Roman upper class blind and ride the essential and proletarian class conscious party of Jesus, that official Christianity has performed capitalistic police service ever since, from the day the monstrous criminal Constantine decreed the orthodoxy of the church, down to this Sunday morning's sermon from Chicago pulpits." (p. 576.)

JOSEPH HUSSLEIN, S.J.

Place of the Next Eucharistic Congress

It was only in September that the Catholic world was sending its representatives to the great Eucharistic Congress in Vienna. Now before a year has passed another Congress is to take place in Malta. The advancement of the date is due to the necessity of avoiding the sirocco, the hot wind that comes over the Mediterranean from Africa in September and makes life intolerable.

Malta is one of a group of islands lying 58 miles south

of Sicily, and about 180 miles southeast by east of Cape Bon, in Tunisia. It has an area of 91½ square miles, and its civil population was, in the census of 1906, rated at 205,059. If the men of the English navy and garrison be added to this number the grand total will be over 223,000.

The Island has a history that is replete with interest. Its first inhabitants were Phenicians, and it is probable that the name Malta is of Phenician origin, being derived from the word "malat," which signifies "refuge." The Greeks are credited with possession of the place for three centuries, but this is questioned by some historians. In the fifth century, B. C., the Carthaginians from Africa became masters of the Island, and in the second struggle between Rome and Carthage Rome entered into control. When Rome fell the Emperors of Constantinople dominated it, and in 870 of our era the all-conquering Saracens subjected it to their yoke.

In spite of their protracted residence in the Island the Saracens have exerted very little influence on the language of the inhabitants, and notwithstanding powerful outside influences the Phenician race traits are still in evidence among the people. The Saracen rule ended with the advent of the Norman, Roger of Sicily, and during the century that followed the Maltese adopted Sicilian as the medium of legal and commercial transactions, but later on Italian became largely the literary language of the country.

In 1199 Malta acknowledged the rule of the Suabian emperors, but in 1266 it gave its allegiance to the French, and twenty years afterwards it belonged to Spain. The Spaniards kept it for two centuries and a half, and during that period Malta prospered, chiefly because of the labors of the Franciscan, Dominican and Augustinian friars. Finally, in 1530, the Knights of St. John arrived, and then began Malta's heroic age.

The Order of the Knights of St. John was founded by Neapolitan merchants who, in 1085, obtained permission from the Calif of Egypt to build a church and a hospital in the Holy Land. They were then known as the "Hospitalers." Later on, the Order established a military branch, which was officially recognized by Pope Pascal II. When Jerusalem fell into the hands of the Mohammedans the Knights retired to Cyprus, where they found it necessary to build a fleet. They then became great sea-fighters. In 1300 they were obliged to flee from Cyprus, owing to the increasing strength of the Turks, and they transferred the Order to the small island of Rhodes, which they fortified and defended bravely for over a century. For lack of support they were at last obliged to surrender to the Turks, who allowed them to leave the island with full military honors. They wandered through Italy for a few years, and in 1520 Pope Clement VII obtained for them the Island of Malta from Charles V. They fortified it, and not only repulsed the Turks, but even managed to check them in their intended attack on the Eternal City. The last effort

made by the Turks to capture the Island was in 1565. They came over with a formidable fleet and army, while the Knights had only a handful of men and very little money and war material. They fought heroically under their Grand Master, La Vallette, and after standing a siege of eight months defeated and routed the enemy. It was after this siege that La Vallette, with the assistance of Pope Pius V, built the present capital, which is named after him, being with a slight modification now known as Valletta. The fortifications still existing in the Islands are the admiration of all military experts. They show the greatness and the heroism of those valiant Christian fighters. Had it not been for their courage and the faithful support of the Maltese, always willing to fight for the Cross, the Mediterranean nations might to-day be under the rule of the Crescent. The Order remained in Malta up to the time of Napoleon, to whom they surrendered the Island. But the Maltese were not satisfied with their new rulers, as the French pillaged and robbed their churches, a vandalism which provoked their anger to such an extent that they rebelled and shut up the French garrison in the capital, and held it there at bay for two years. With the assistance of the British fleet they finally compelled the French to surrender. Unwilling to have the Knights return to the Island, and fearing lest the French might claim possession they petitioned George III to rule them, and hence in 1814 the Maltese Archipelago was accepted by England as a Crown possession.

Malta is ruled by a Governor who is usually some distinguished civil or military personage, and under him is a Legislative Council consisting of ten appointed and eight elected members. The judges of the courts are natives, as are the other government officials. Italian and English are the languages of the educated classes. Both are taught in the schools, but only a small percentage of the people speak either language fluently.

The Church in Malta was founded by St. Paul, and the Maltese still refer to him as *Missierna San Paul* (Our Father St. Paul). The Bay of St. Paul on the northern side of the Island is regarded as the place where the great Apostle was shipwrecked. St. Publius, the first bishop, remained there for thirty-two years, and in the year A. D. 90, he was transferred to Athens. He was martyred there in the year A. D. 125. There is a list of the bishops from that time until the advent of Constantine, but it is more or less unreliable in consequence of the frequent change of masters who ruled the Island throughout all its history.

The clergy of Malta have always been the champions of the people. In 1788, Canon F. X. Caruana accepted their leadership in the insurrection against the French, and it was he also who demanded the annexation to Great Britain. He became bishop in 1834. At present there are two episcopal sees and a thousand priests in charge of the spiritual affairs of the Island. In Malta and Gozo, the next island in size in the group, there are

27 religious houses of men and 37 convents and institutes of women, with 190 schools and about 20,000 pupils. Besides the University there is a Lyceum and 132 government schools.

Those who may have the pleasure to visit the Island on the occasion of the Eucharistic Congress to be held there on the 23d of April, will have the opportunity to admire the monuments erected by the Knights of St. John. Foremost among them is the Church of St. John, built in 1573, under the rule of the Grand Master Jean Levesque de la Cassière. The best artists of Europe displayed their genius in decorating the interior of this magnificent temple. Valletta offers many other attractions well worth a visit, such as the Governor's Palace, formerly the residence of the Grand Master, where there is to be seen a very interesting museum of old war relics, dating from the times of the Crusades. The council chamber is decorated with stupendous Gobelin tapestries of the finest and richest in the world. Close to the palace is the public library, founded in the last period of the Knights' reign, and containing 60,000 volumes, many of which are very old. The Island boasts of possessing the third largest dome in the world, namely, that of the Musta church, which was built in 1833.

The old cathedral attracts the attention of the tourist, as it possesses many precious vestments and also has a museum of old church articles of great value. One of the principal shrines in the Island is the grotto or cave where St. Paul and St. Luke were lodged during their three months' stay in the Island. Over it there was erected another magnificent church, which has attached to it one of the convents of the Sacred Order.

The Maltese are preparing with great fervor and zeal for the coming Congress and will, most assuredly, offer to the world on that occasion a magnificent spectacle of true and sincere religious spirit.

CARUANA.

Educational Program of Socialism

That Mr. Bird Coler in his pamphlet, "Socialism in the Schools," might have elaborated yet more convincing arguments than those which the author actually urges is clear from a communication recently forwarded from Chicago by one of the Socialistic *Call* staff. Mr. Coler drew his conclusions from principles based upon tendencies developing in the public school system as it exists; the communication referred to contains the open avowal that "American Socialism is rapidly moving for a greater grip upon the school system of the nation."

The confession appears in correspondence to the *Call* signed by J. L. Engdahl, an accredited contributor to that New York journal. The writer claims that the purpose he speaks of is clearly indicated in the plans of the National Educational Committee of the Socialist party, which will have a preliminary report to offer to the

National Committee when that body meets in Chicago next May.

The Educational Committee was appointed by the national convention at Indianapolis last May, and its full report, Mr. Engdahl writes, will not be made until the next national convention in 1916, but its work in the meantime will be felt throughout the land. What this last expression imports is readily gathered from Engdahl's direct statement. To be sure, as does every Socialist while he pleads for your votes on the ground that his creed is merely political and his purpose merely the amelioration of the conditions affecting the laboring class, the Chicago correspondent tempers his words in such fashion as to beguile the unwary into forgetfulness of the fact that the Socialist turns for his faith and his inspiration to the literature which declares there is no room for a God in the material universe, that the deistic conception is merely the reflex of economic conditions.

One must recall this when one reads: "The influence of labor upon the nation's school system has been felt in this country ever since the working class was organized sufficiently to make its power felt. This influence first came from the trade unions. With the election of Socialist school officials, the Socialist party entered in earnest upon the work of extending the usefulness of the schools to an increasing number of children, inevitably the children of the working class." Critics there were who affirmed that Mr. Coler showed needless alarm when in his well-known pamphlet he declared: "If you will look carefully you will find that it is with the school system that the Fabian is most deeply concerned. You will find that Socialists are hungry for seats in the Board of Education. You will find that in our schools, under the cloak of humanitarianism, Socialism is being translated from theory into practice. Nowhere, I think, is this more true than in New York City. Nowhere has the pet socialistic theory of State supervision of the child, of the substitution of State control for family control, had a more practical result. For the public schools of New York not only teach the child how to read and write and figure,—but how to sew and cook, things that the mother was at one time supposed to teach. The State doctor now examines the child, looks at its teeth, its hair, its clothing; takes into his hands the matter of the health of the child, and recently has also taken up the question of feeding the child." Is there not reason enough to be concerned when one reads this sketch of socialistic activity in the schools in the light of Mr. Engdahl's boast that "Socialists have entered in earnest upon the work of extending the usefulness of the schools to an increasing number of children"?

Naturally there has been a certain progressiveness in the party's policy. With refreshing candor, the Chicago correspondent describes for us just what that policy has been and what it will be in the future. "The question of education," he writes, "at first faced the Socialist party, as it has faced the trade unions, in the shape of industrial or vocational education. The present Educational

Committee of the Socialist party is empowered to investigate the question of education *in all its phases.*" That in its present attitude regarding the public schools of the land it purposes to use the admittedly strong organization forces the party has welded together is proclaimed with equal openness. Researches already completed have made clear, Mr. Engdahl states, that the wonted strength of union has been lacking hitherto in the school campaign being waged by the party. Through ignorance, perhaps, of the stand taken by the Socialist body, individual Socialists in many instances have acted in opposition to their party's program. Now it is intended that this working at cross purposes shall cease, and effective means are being planned to this end. "It is the hope," the letter from Chicago states, "that the National Committee will order the members of the Educational Committee to meet this summer in a general conference to outline their work and decide on a campaign of action. It is thought that at this time it will be possible to arrange for a series of leaflets on school questions and for sample Socialist platforms for village, city and county school campaigns. This literature will thus be uniform throughout the nation. Where there are special questions to be considered the committee will be glad to cooperate with the Socialist organization in any part of the country."

The matter is thus put up to the friends of the public school system in this country in terms that allow no possibility of misconception. The Socialist party quite frankly outlines the campaign it means to wage, and the immediate purpose of that campaign is to make the public school the model-room of applied Socialism. What this implies for men and women who still retain a very real and a very virile faith in a very real God needs not to be urged here. For prate as he will that his system deals with economics and not with religion, if logical deduction from principles means anything, the Socialist must admit that the teaching of his school does away with God and, by substituting a heaven on earth for a heaven on high, has done and does its utmost to crowd religion out of the hearts of men and out of the life of the world about us.

To be sure, no one will be reckless enough to affirm that all those who call themselves Socialists agree to this. Among the followers of the cult there are many who shrink in horror from the thought, but the tendency in the philosophy of the movement, the trend of purpose in the minds of the leaders of the movement will not be balked by prejudices of the wholesome minded in the party who happen to be slow to grasp the true sense of the party's principles. One wonders what the Founder of the Public Schools, what Horace Mann would say were he to be with us to-day to note the fate now preparing for the child of his brain. He used to resent with anger the accusations of Puritan New England that his policy was driving Christianity out of the schools. Will his faithful followers be able to do the like to-day when the

Socialists shall have won their battle and shall have finally made the "people's school" a place in which, as one of their leaders recently proclaimed, "children shall be brought up in an atmosphere of free thought and allowed to arrive finally at their own religious conclusions"?

M. J. O'CONNOR, S.J.

Two Ways with the Army, the Belgian and the French

As our readers know, the Belgian Government has forbidden the officers of the army to belong to the Masonic organization, and has given excellent reasons for doing so. Still, as the Freemasons are not to be appeased with reasons, however good, they have been making a great disturbance over the matter, both inside Parliament and outside its walls.

To everyone having the slightest acquaintance with European Freemasonry the reasonableness of the Belgian Government's action is obvious. The Lodges are active political clubs; and if they were no more than that, they are no place for officers of the army. The officers of our army may not be forbidden formally to belong to active political organizations, Republican, Democratic, or Progressive; but their sense of propriety keeps them out of active politics. By virtue of their oath their service is due to the nation at large. It may not be hampered by active partisanship with those who may be in power to-day and in opposition four years hence; and in the execution of their duty they must be indifferent as to whether their orders come from a Democratic, or a Republican President, Secretary of War, or superior officer. So well understood is this that, were an officer on the active list to take part in politics, it would not be necessary for the Government to rebuke him. His brother officers would soon let him know that such is not the way of the army, and that he must give up partisanship or resign.

But the Masonic Lodges in Europe are more than mere political clubs. They are secret organizations, and to secrecy their members are bound by oath. In Catholic countries, such as Belgium, they are working against the existing constitution and social institutions which the army is sworn to defend. An officer joining them takes an oath, therefore, which not only *may* come in conflict with his military oath, but is also in daily opposition to it. They are allied with similar organizations in other lands working for the overthrow of Governments with which that of his own country may be on terms of friendship, and even of alliance. These are not mere suspicions, or assertions, but facts proved again and again. European Freemasonry knows no country, but reckons itself a power above every nationality, which it will use to attain its ends.

All this the Belgian Minister of War made clear in the Chamber of Deputies, quoting documents which his opponents dared not deny. One urged the union of all

Freemasons to elaborate and prepare in the secrecy of the lodge a plan of campaign against Clericalism, a euphemism for Christianity. Another pointed out that some Masonic Powers rebuke the Belgian Masons for occupying themselves in their congresses with politics, and justified these because, like their brothers in France, they have but one end in their politics, the overthrow of the Catholic Church. A third recommended a strict observance of secrecy as necessary from the *military point of view*, and proved his thesis by the late revolution in Portugal, a thunderbolt to the outside world, but awaited in confidence by the initiated fully informed of its preparation in the Portuguese lodges. It closed with these significant words: "On the day when our unhappy country shall be delivered from the tyranny that oppresses it, shall we also have the satisfaction of saying to ourselves that Belgian Masonry has been the chief artisan of the liberation of the nation?" What more is necessary to prove that the lodge is no place for the soldier, and that the soldier-Mason, who, from the military point of view, conceals its plots against the Government he has sworn to defend, is a traitor.

The Masons of the Chamber of Deputies, led by the well-known Vandervelde, tried to retort by saying that officers of the army may belong to sodalities and religious associations. The pretence that confraternities are secret societies, no less than the lodges, is an old one. It was urged in France, under Charles X, by the revolutionists of 1830. It was revived in a moment of spite by Persigny, under the Second Empire, against the Society of St. Vincent de Paul. But it is almost too absurd to be noticed. In them there is no oath of secrecy. Their proceedings are private, like those of any private society, but they are not secret; for public authority may know all that goes on in them. Some expose the danger of revolutionary organizations, because their object is to sanctify their members, and rebellion is a peril to every individual soul. But they make no secret of their antagonism. They do not plot against either social authority, or their fellow citizens. Their work is chiefly negative, namely, the engaging of their members to abstain from revolutionary and irreligious societies of every kind. But, continued Mr. Vandervelde's disciples, the officers of the army may go to church and hear sermons. That is to say, they may be Christians. But Belgium is Christian, and every Belgian has a personal right to practise his Christian religion; and we fail to see how the renunciation of Christianity by Mr. Vandervelde, or a thousand such as he, destroys the right of Belgium and its sons and daughters to that religion that is to them the heirloom of generations, apart altogether from the fact that Christianity is essentially true, supernatural, revealed by God, and binding on mankind, while Masonry is its direct opposite.

How does Masonry act against the established rights of Christians and Christian society when it has the power? Not only does it violate these without scruple,

but it does so in a dastardly way. The death, just announced, of General André, the notorious Minister of War in the Waldeck-Rousseau and the Combes Cabinets, reminds us how the Masonic statesmen in France, determining that no officer of the army should be a good Christian, went about the work of purification much more deftly. General André, officially a gentleman, introduced as officers into the French regiments his agents—in plain English and in plain French, too, his spies—who reported to him secretly on their brother officers, telling of those who went to Mass, or received the Sacraments, or sent their children to Christian schools, or allowed their wives and daughters to be devout, or were on speaking terms with the Curé, or paid complimentary visits to the Bishop, or abstained on Friday, and so on. The War Office was full of lists of the denounced, who were passed over in promotions and put on half pay as soon as possible. Of course, the Belgian Minister of War will say that such a method is unworthy of officers and gentlemen, and that he prefers to act honorably and above board. He is a gentleman, not merely officially, and a Christian, too; but the children of this world are wiser in their generation than the children of light.

HENRY WOODS, S.J.

We reprint with our approval the following editorial utterance of the New York *Herald* on "Church and State" in its issue of March 28:

"The propriety of making our diplomatic service an adjunct to the foreign mission movement may be doubted. Inasmuch, however, as President Wilson has declared himself in favor of thus combining Church and State by his selection of Mr. John R. Mott, the Young Men's Christian Association leader, for the post of Minister to China, we rise to nominate for Ambassadorships the eminent Rabbi Stephen Wise and the Very Rev. Mgr. John J. Dunn, head of the Society for the Propagation of the Faith. There should be a fair division. The high character and ability of our nominees must be universally conceded. But it would be questionable whether they would have the bad taste to accept."

How difficult it was for the readers of the New York papers to learn the actual facts in the recent Ohio and Indiana floods may be seen from some of the news headings of one of the New York dailies. The *Evening Telegram*, for Thursday supposed to be the evening edition of the New York *Herald*, in its *final issue* giving the *complete, latest* news, prints in heavy black letters stretching across the full width of the paper: "10,000 Dead in Dayton; 3,000 Elsewhere; Now in Fear of Pestilence."

This was an improvement on the New York *Herald's* report for Thursday, which read: "Fire and Famine Add to Horror in Ohio Cities; 3,262 Drowned; Troops Cannot Reach Dayton." The exactness about the figures would seem to leave no doubt as to their general accuracy. On Friday morning the same newspaper still presents the

startling announcement: "2,000 Estimated Dead in Dayton. 1,000 Are Believed Drowned in Columbus." Finally the reader breathes a sigh of relief when he is confronted with the calm statement on Saturday morning that "Only 200 May Be Dead in Dayton."

Of course the New York *Herald* was not alone in presenting these misleading accounts, but its statements are fairly representative of the Metropolitan press. The careful reader, however, will notice that generally these misleading headlines are not always a fair summary of the expanded accounts. It is merely an apt illustration of the newspaper habit of indulging in sensationalism. It may startle and surprise—which is the effect intended by the editors—but in the long run it will discredit the journal that indulges in it.

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The Protestant Bishop of London, Dr. Ingram, is said to have cured a sick girl by laying hands on her and anointing her with oil. Dr. Ingram confirms the report, and adds that the wonderful event reminds him of the raising of Jairus's daughter. Why it should do so is not clear. Jairus's daughter was dead: the girl in London was not. Jairus's daughter got up at once, walked about and began to eat: the girl in London fell into a deep sleep. In a word, the raising of Jairus's daughter was a miracle: the cure of the girl in London followed the usual course of nature. But Bishop Ingram has that breezy enthusiasm that makes him forget sometimes the importance of moderation and exactness in statement.

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The Holy Father said the other day that "the chief strength of the enemy lies in the apathy of the good." Possibly he was thinking of the stupid unconcern of Catholics in the city of Rome itself in the very vital matter of the education of their children. The law there is gracious enough forsooth to grant that when the majority of a communal council is opposed to religious instruction, the school buildings shall be made available for that purpose on certain days fixed by the Provincial School Council. With such an arrangement it would seem an easy matter for Catholics to obtain something of the help they needed. They had only to apply for it, and the means were at their disposal. But apparently they did not trouble themselves at all, and left their children without any religious instruction whatever. This shocking condition of things has lasted for five years, and now the wonderful news comes that just 800 Roman parents have applied for this stupendous privilege. Think of it! 800 Roman parents making up their minds that it is worth while to have their children who are in the public schools receive some few little lessons in catechism! Where were the others? No wonder the Holy Father is heartbroken, and no wonder that the Holy City is trampled on by the foe.

CORRESPONDENCE

Around Scutari

BELGRADE, March 7, 1913.

Scutari (*Skadar* in Slav, *Skodra* in Albanian) has the appearance of a large straggling village, dirty and picturesque, like most Turkish towns. It lies under the shadow of the "Accursed Mountains" which run inland to Yakovitsa, throwing off branches to Ipek and Detchan, all centres of dispute at the present moment. The river Boyana, which rises in the lake of Scutari, near which the town is built, allows of sea trade by means of small boats that ply between the wooden quay and ships anchored off the coast. The Kastrati, Nott, and other Catholic tribes inhabit those heights in the vicinity of Scutari that bear their name. In the angle formed by the Drim river meeting the Boyana is a little field called *Zoya Skodre*, Our Lady of Scutari, where the Catholics of Mallessia (Malissoris) have an annual assembly. It was the Malissoris who refused to accept their own archbishop, the late Mgr. Guerini, as hostage for one of his priests who had angered them. "No," they said, "you are no good as hostage, for we respect you, and we could not shoot you. But give us your man," pointing to the trembling acolyte at his side. Finally matters were settled on a more amicable footing.

The rocky height of Tarabosh dominates all the land round Scutari. It is difficult of access, surrounded by marshes and well equipped with armament, so that the reduction of the fort by the Allies must precede a direct attack on the town. Tarabosh rises to a height that is triple the height of Tepe, on which Scutari is built. Its base is supposed to be encircled with barbed wire meshes such as those on which the Montenegrins dashed in the terrible fight at Bardaniol. Thousands of mangled bodies must also lie beneath Tarabosh before the Allies can hope to enter Scutari. I have seen the poor torn hands of Servian soldiers now in Belgrade hospitals who have made the attack on Bushati, but they are all unanimous in putting the deeds of the Montenegrins first.

"They think in war all that is wanted is to die!" I was told. "They rush at the Turks as soon as they see them, and so they are mowed down for nothing. Their officers don't seem to have learned anything. They do not save their men as ours do. We advance quicker and with less loss. That's why King Nikola has now given all the commands to Servian officers, for they have studied tactics."

It is true that the attack on Bardaniol cost the lives of an enormous number of Montenegrins. Out of the nine battalions, each counting 700 to 800 men, there is not enough remaining to form one strong, compact battalion. The little village of Nikisch, which counts but a score or so of households, lost fifteen men at Bardaniol. From the village of Glibovats went one father with three sons, none of whom returned.

Surely sacrifices such as these must meet with due reward. If the flag of Islam is still to fly over Scutari, as is asserted in certain quarters, there must be compensation in some other direction for the brave little land that spared neither men nor money out of its small population and well-known penury in the heroic effort to oust the old oppressor from his last stronghold in the West.

Any Protectorate of Catholics in a Moslem State will prove as deceptive and unsatisfactory as it did under

Turkey. (Vide "Austria-Hungary and the Catholics of Albania," AMERICA, Feb. 8.) It will be impossible to include in the new State all the Catholic villages interspersed among the Mahomedan and Orthodox populations, so that the Protectorate will extend to but a limited number. Montenegro, as has been recognized by the Sovereign Pontiff, gives every freedom and privilege to its Catholic citizens. The mass of the Catholic tribes know that they possess better guarantees under King Nicola's rule than they could obtain in a Mohammedan State with a foreign Protectorate. That their sympathies, if not their zealous cooperation, is with the besiegers the following letter from one closely connected with me and who is in the fore front of the fight, will show:—

"I have a few spare moments and profit by them to write to you, though I can tell you perhaps less than you know. Here we can only guess at the general situation.

"I am taking part in a siege now, after all I have been through before. It is not hard work, but tedious. The same thing over and over every day. I have what convenience and commodities I want, and not much to do, now that I have thrown up the earthworks, but to watch the Turks. Poor fellows! I can't help being sorry for them, suffering cold and hunger. Most of their positions are on barren rocks, with neither shelter nor firewood, and they fight there, disputing every inch to the Montenegrins, who are slowly but steadily gaining ground. The Montenegrin Serbs are real heroes, whatever their faults may be; they have had terrible losses lately. So have we too. A night attack cost us sacrifices that run into four figures, and splendid, desperate bravery has been shown by our soldiers. Nothing can be done for the present but wait for some things we expect, when I think we shall be able to strike a decisive blow. [He alludes to the artilleryists and siege guns despatched from Servia by way of Salonica, under charge of the Greek fleet, which was to keep off the Turkish cruiser Hamidei, sent to intercept them.]

"The Turks are fighting bravely, hoping against hope. I say Turks, but inside Scutari are mostly Moslem Albanians, which explains much. The Christians have escaped from the town and are waiting behind us, to loot the place, I fear, as soon as it falls. They believe the 'freedom' we brought them means simply a reversal of former conditions in their favor. Our army authorities have great difficulty in keeping order. The newly delivered strut about with rifles and ammunition, calling themselves proudly *komitadjis* (irregulars of Macedonia), but never a shot do they fire with us against the Turks. They'll come in at the finish.

"With regard to the garrison, I think that, except a few higher officers, nobody has any idea of the real situation. They do not, cannot believe that the Sultan's Empire exists no more, that he has no more soldiers. They expect an army to come and deliver them 'when the Bulgarian capital is burned.' They have been told and they believe that the Turks are marching through Bulgaria now! An officer taken prisoner a few days ago was astounded on being told that he would be sent to Uskub. He frankly confessed he had no idea that the Allies were at the gates of Constantinople.

"Hassan Riza Bey, the brave and chivalrous defender of Scutari, has been assassinated, and succeeded by Essad Pasha, his rival. Hassan Riza was a real Turk, the type of true believer, hater of the Giaur. Under the old régime he was a General, but the Young Turks degraded him to the rank of lieutenant-colonel, promoting him afterwards only to the rank of colonel. Notwithstanding this, he re-

mained a real patriot, and did his duty regardless of politics. Essad Pasha is an Albanian and enormously rich. Our soldiers are still living off his lands in Tirano, where he has palaces, horses, wheat, etc. It seems he wanted to give an Albanian aspect to the defence of Scutari; knowing that Turkey is ruined, he wants to convince Europe that it is the Albanians who are fighting for their capital."

"This is partly true, because most of the garrison are Albanians, only they do not fight from patriotism, but from Mohammedan fanaticism. Hassan Riza, a proper soldier and loyal Turk, would have nothing of this; he intended to fight for the Sultan and Turkey only, so he was done away with. After a supper at Essad Pasha's house he was shot at from the dark and killed! Real Asiatic methods, as you see. It seems certain that Essad was the cause of his death. Anyhow, Essad commands now, and will certainly present the defence of Scutari as the result of Albanian patriotism, though his soldiers do not themselves know what they are fighting for. This is all I can tell you of politics in Scutari—till we get inside.

"As for Bib Doda (Chief of the great Catholic tribe of Mirdita), he is still a great friend of ours, and pretends to be an enemy of Austria. He is at present in Montenegro under surveillance. My friend, his secretary and doctor, is still in Kalmetti, agitating for us. But these agitations are all stuff. The Albanians care for nobody and have no national sense. The Moslem ones are pure brigands, and the Christians will stick to whatever party is strongest. The Moslems hate all Christians. They can only be cowed by cannon and burning their villages. Sometimes they make an act of submission, but rely on it, they will always take the life of a Christian if they get the chance, even knowing they will be shot afterwards.

"I am glad that, as a cavalryman, I have shown that I understand fortifications passably well, and also artillery work. I have been really commanding all the troops in this village, but only yesterday was I officially named *Kommandant Odreda*, so I now sign myself simply 'The Commander'! This is a great distinction, for it is rare that officers under the rank of major are made commander of a detachment. You can think how pleased I am.

"I have under my command a whole Servian company and a Montenegrin battalion (about 500 infantry), besides my own cavalry squadron. My post is a very responsible one, for if the Turks should attempt a sally they could only do it in my direction. But I have done my best to prevent them if they do try. Up to now I was able to observe them on the position of Berditsa, and inform my chief of anything worth notice. A few days ago they fired rifle shots at me, but the distance was too great, and the bullets arrived quite spent. I am sorry to say they fired cannon at me to-day. I was watching them as usual when I heard a cannon shot, and before I could stir a shrapnel exploded right in front of me. It was a bad one, I think, for it did me no harm. I hid at once and they fired six more shots that all exploded behind me in the valley. I am sure they thought there were more soldiers hidden behind the hill. Do not tell this to Angela (his wife), please, at least not now. Fresh troops will soon take our place for a time, and when I am back in St. John de Medua I will write myself and tell her all that has happened. In any case this was a lesson for me, and in future I will be more careful not to expose myself.

"On coming back from my tour of inspection I found

your letters on my table. A soldier had brought them I do not yet know how or whence. It is always a great pleasure to get letters by hand. You must not think I suffer any longer from cold or hunger. We have every comfort here, so that the passage of the Albanian Alps is but a hazy memory. Not only do we possess the necessities of life, but, as you see, I have even brought my pen, ink and letter paper. The only privation is that I cannot get into my night-gear when I lie down. I dare not undress, only remove my boots, as one never knows what the Turk may be up to. I forgot to tell you that Essad Pasha wrote a letter to our commander begging to be excused because his bashi-bazuks (Albanians) mutilated our dead and wounded. He promised he would punish them severely.

Europe is getting weary of the war, and theatre novelties, sensational dramas in real life, or the last problem novel once more occupy the first place in the world's interesting news. But the faithful sentinels of the Near East hold on steadily, determined to pursue their task. Turkey's resistant powers are well shown by her dogged retention of the main strongholds, Adrianople, Scutari, and until recently Yanina. The Powers, like amused spectators at a prizefight, are watching, with a daily more languid interest, for the outcome of the struggle. But there are some who bear ever in their hearts remembrance of the legion whose bodies lie strewn on the fields of Thrace, Metochia and Macedonia. These are the women who for all mourning have a black kerchief on their heads and go regularly to light candles before the ikon for the souls of the men who did their duty.

E. C.

A Celebration at the "Institut Catholique"

PARIS, March 15, 1913.

Any stray visitor who on March 7th made his way into the great hall of the *Institut Catholique*, rue Vaugirard, in Paris, would have found it difficult to believe that he was in a country where religion is persecuted, the religious orders suppressed, Catholic education hampered and Atheists and Freemasons at the head of the Government.

Around Mgr. Baudrillart, Rector of the Catholic University of Paris, were gathered bishops and prelates, among them the Cardinal Archbishop of Paris; Discalced Carmelites and Dominicans, wearing the habits of their Orders, and, a still more typical symptom, a number of Academicians, men of science and of letters, many of them practical Catholics, others merely interested in and sympathetic to Catholic enterprise. The gathering was curiously illustrative of the position now enjoyed by the Catholics in the intellectual world of Paris; they are no longer looked upon as narrow minded enthusiasts; the striking conversions of men like Brunetière, Bourget, Huysmans, Coppée and others; the eminence attained by many Catholics in science and literature have dispelled the old-fashioned and happily exploded idea that practical Catholicism and science cannot work hand in hand.

In addition to this feature, the gathering of March 7th presented other points of interest. It was organized with a view of celebrating the third centenary of the *Convent des Carmes*, in the buildings of which the Catholic University is now located, and the previous day M. André Hallays, an eminent archeologist and speaker, told the history of the convent to a closely packed audience.

This history is an interesting one, and the young students, priests and laymen who follow the classes of the

Catholic University of Paris at the present day are singularly happy in their surroundings. The convent was built just three hundred years ago by the Discalced Carmelites, generously assisted by Queen Marie de Médicis, wife of Henry IV. Until the Revolution they lived peacefully in their solemn-looking monastery, a big gray building, that is curiously out of keeping with the gaudy, insignificant houses that have lately been built around it. In 1792 the monks were expelled, the convent seized by the Government and turned into a prison. In the month of August, one hundred and fifty ecclesiastics, among them three bishops, were shut up in the church and on the 2d of September they were literally hacked to pieces in the garden by paid murderers, who received six francs a head for their day's work.

The immediate cause of the priests' death was their refusal to take the oath of *la Constitution civile du clergé*, whereby they would have renounced their allegiance to the Holy See. One and all prepared for death cheerfully and faced it heroically; the clergy of the "old régime," that modern historians have often taxed with laxity, proved that day that in its ranks were men of sterling worth with a martyr's spirit.

The convent was used as a prison till 1794; then the Carmelite nuns lived in it till 1841, when it became the property of the Archbishop of Paris. Since 1875 the Catholic University has been established within its walls.

Mgr. d'Hulst was its first rector. In the face of stupendous obstacles he made the difficult undertaking a success, and the memory of this holy and learned priest is faithfully cherished by the present rector, Mgr. Baudrillart. Himself a historian of considerable eminence, his valuable biography of Mgr. d'Hulst throws much light upon the workings of Catholicism in France at the end of the last century.

In Mgr. Baudrillart's mind, the celebration of March 6 and 7 was a glorification of the venerable convent, where the blood of martyrs was poured forth in testimony of the fidelity of the Church of France to the Holy See. It was also meant to link the present with the past and to connect the prayerful Discalced Carmelites of old and the confessors of 1794 with the generations of priests and laymen who for the last thirty years have been trained in the Catholic University of Paris. The traditions of the past become doubly precious and interesting when, as is here the case, they are carried on by new generations, who are happily influenced by the example of their predecessors.

The speeches that were made at the banquet offered to his guests by Mgr. Baudrillart illustrated this fact. A venerable Carmelite spoke in the name of his brethren, the builders of the convent, whose traditions of penance and prayer were carried on in the nineteenth century by the Dominicans, who during some years lived in a portion of the building. The remembrance of their passage at *les Carmes* was aptly touched upon by an eloquent Dominican, Père Monpeurt, who reminded his hearers that Père Lacordaire had spent some years in the convent and preached in the church. Other speakers, priests and laymen, interested in the cause of higher education, spoke next, and in the afternoon the Bishop of Orléans, Mgr. Touchet, enlarged magnificently on the past glories and present uses of the old convent. Few spots in Paris are more venerable, and for once, although it has been found necessary to add to the building, the traces of the former occupants have been carefully preserved.

C. DE C.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 5, 1913.

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The Great Disaster

"Sunday evening, whilst the glory of the Resurrection still hovered about us, we were visited by one of the worst tornadoes that ever swept over the United States. You have read the newspaper stories of the disaster, but the worst has not been written; we who are in the midst of the devastation cannot find words to describe the horror of desolation marking the path of the storm." So ran a pitifully touching message that came to us from Omaha a day or two after the fragmentary despatches from the Middle West had borne to us melancholy testimony to the fact that the country is once more in the presence of a great national calamity.

The demoralization in the telegraph and telephone service throughout the afflicted section makes it hard to learn the actual conditions facing a stricken people, yet sufficient information has been flashed across the intervening miles to enable us to fancy the dreadful tragedy in which cyclone and flood and fire, followed by a blizzard of snow and burning ruins and chilling winds, have heaped up horrors upon an unfortunate community. The property loss staggers one, but this is almost forgotten in the reports of the fearful loss of human life.

Grief and sympathy with the surviving thousands whose hearts are filled with sorrow and whose lives have been darkened by the misfortune which has overwhelmed them will be worldwide. And it is gratifying to record the manner in which this sympathy is materializing into substantial aid for the multitude left helpless by a visitation unparalleled in the country's history. Among the rest the prompt and generous response of Johnstown, Pa., to the appeal sent out for assistance is sadly reminiscent of a calamity nearer home whose memory had not died within us before this new horror came to tell us how pitifully weak is the strength of man in the presence of ravaging nature's progress.

Clerical Interference with Government

The New York *Herald* properly protests against the appointment of John R. Mott as Minister to China because of his prominence as a leader of the Young Men's Christian Association. That reason is strong enough, but there remains that he is also an official of the "Students' Volunteer Movement." This is a missionary organization which at one of its recent conferences advised young men to enter the United States Diplomatic and Consular Service so as to more effectually help the work of Foreign Missions.

Mr. Mott was conspicuous in a convention of that body held at Rochester, N. Y., in the winter of 1910, when the Rev. Dr. Robert P. Speer, Secretary of the Presbyterian Board of Foreign Missions, made his slanderous attack on the Catholics and priests of South America, supporting his assertions by an Encyclical of Leo XIII, which was discovered later to have been forged by a rabid South American Freemason. The subsequent controversy in AMERICA, the *Independent* and the *Literary Digest* was kept up for over two years, until finally, on April 30, 1912, Mr. Speer acknowledged by letter to Father Charles A. Martin of Youngstown, Ohio, that his accusations had no other foundation than the forged Encyclical.

As Mr. John R. Mott is so intimately associated with all these associations and their enterprises, it is no wonder that his nomination as United States Minister to China is so vigorously condemned. But still the wonder grows when we are told that as soon as the nomination was made public a delegation of preachers and missionaries called on the President to voice their appreciation of the Administration's policy towards China and their thanks for the selection of Mr. Mott. It is reported in the press, moreover, that the President suggested to them to send a cable despatch to Korea, where Mr. Mott is at present, urging him to accept, and that they then called on the Chinese Minister in Washington.

This is very serious. Here is an attempt not only to influence the action of the Government in favor of a religious sect, but also a plot to control the whole diplomatic and consular service so as to make it subserve a scheme of proselytism. Were a body of Catholic priests or even a single individual layman to dream of imitating even in the remotest way what these ministers and missionaries are giving out as their deliberate program, the whole country would reecho with the clamorous protest of the very men who are resorting to these reprehensible tactics.

The Parents' Duty

Travellers tell us that American girls who affect in their dress immodest extremes of fashion are unconsciously imitating the garb of the Parisian underworld. The gowns that careless or foolish mothers in this country allow their growing daughters to put on, no respect-

able French woman, it is said, would think of wearing, for such an indiscretion would imperil her reputation. AMERICA has more than once spoken strongly on the importance of modesty in dress. In all the discussion now going on in the papers about the snares and temptations that beset our young working girls, few writers seem to realize what a grave menace to morality lies in the fashions that have now been in vogue for a year or two. A large proportion of the silly young women who dress immodestly are so blinded, no doubt, by their love of admiration that they do not see clearly what scandal they are giving and what danger they are in. But at least the parents of such a girl should understand so well what perils their "fashionable" daughter is courting and what harm she is doing, that they should insist firmly on her using the effective safeguards of virtue that lie in modest dress and ladylike bearing. This duty no conscientious father and mother can shirk, for God will exact from them a strict account of the daughter whose soul, no less than her body, He has entrusted to their care. To protect ourselves against contagious diseases we take extraordinary precautions nowadays. Individual drinking cups, towels, etc., are insisted on, and in some places every child that goes to school must have its own pencil no one else may use. But is not the infection spread in a community by immodest fashions in dress far more serious to public morals than common cups and towels and pencils are to public health? Let parents ponder the question.

McKee Educational Bill

From hints thrown out by men and women directly interested it has been long surmised that a condition of strained relations existed between the New York City Superintendent of Schools and the teaching force subject to his authority. Whatever may have been the reason, the rank and file of the teaching body appear to have been disinclined hitherto publicly to voice the grievances of which they complained privately, but their confidential utterances made clear enough the fact that they were chafing under the rigid regulations of a system which paralyzed initiative and rendered difficult all personal influence of the individual teacher in the classrooms of the city schools. During his long rule in the City Superintendent's office, Mr. Maxwell, it was charged, had evolved bureaucratic and machine methods to such perfection that the teacher had become but a cog in the wheel, without opportunity intelligently to form and train the pupils in her charge.

Recent school developments—the published results of the work of the Hanus investigating committee may have had much to do with the outcome—seem to have aroused the slumbering opposition of the teachers, and they are beginning openly to canvass for those changes in the system which their practical knowledge of its defects suggests as advisable. The immediate occasion is furnished

them in the so-called McKee Bill introduced concurrently in both legislative chambers in Albany. This is a measure providing for marked restriction in the almost supreme power in educational matters hitherto enjoyed by the City Superintendent of New York's schools and transferring to the Board of Education of the city such control of the educational function of the school system as would make the City Superintendent purely a supervising and administrative officer under the Board's control.

The discussion of the bill threatens to grow into a merry war. Mr. Maxwell and the devoted following among the school people, whom he has won to his views during his twenty-five years' incumbency of his present office, claim that the innovations outlined in the projected legislation "are wrong in principle and dangerous in their possible effects." They urge in objection to the bill the viciousness of a policy which eliminates educational experts from control to transfer potentially to a lay board the teaching function of the school system; they charge that since this lay board will of necessity be of shifting personnel and varying ability, the mooted change will make for a lack of consecutive policy in educational administration; and finally they insist that the proposed overturning of New York school methods goes counter to the results of all educational experience in the large cities of this country and to the enormous preponderance of educational opinion. Mr. Maxwell's contentions have won for him the encouragement and support of a large group of reformers and social workers so-called, whose knowledge of school conditions, if they have any, is of course purely a matter of theory.

Lined up in opposition to the Superintendent and now waging a determined campaign to secure the prompt passage of the McKee Bill are the Interborough Association of Women Teachers, the largest association of its kind in the world, the New York City Teachers' Association and the Male High School Teachers' Association. The members of these bodies having been in the schools for years and knowing from actual personal experience the real situation, are not afraid to proclaim their greater capability to judge correctly in the premises over that of any body of social workers on the outside.

These organizations desire the proposed legislation chiefly because the bill "gives the Board of Education power to initiate changes in the course of study." The course now in force in New York City is pronounced by their members, surely trained experts, "archaic and absurd." Designed, they say, in the days when the aim of education was to pass the college entrance examinations, today it serves the purpose of not more than two per cent. of the children who attend the public school. The needs of the other ninety-eight per cent. are unthought of; and though suitable changes have been urged again and again, the present City Superintendent and his Board of Assistants, within whose competency under existing law such changes lie, have been able to checkmate every effort to revise the

course. As a natural consequence the schedule of studies now in force, so the teachers favoring the McKee Bill assert, is twenty or thirty years behind the times.

Time will reveal whether Mr. Maxwell is to meet his Waterloo. He is a skilled and crafty fighter, and his long years of service in his present position have taught him many an "inside" lesson to aid him in the contest now circling about his supremacy. For, after all, to the disinterested outsider the conflict reduces itself to this. Meanwhile a leaflet has been issued by the Public Education Association of New York, March 18, to explain the stand of the City Superintendent and his following and to urge those who agree with them to "use their influence where it will count—with their representatives in the legislature at Albany." One paragraph of this leaflet is a quotation from the report of the Education Commission of the City of Chicago, affirmed to be "the most authoritative report in recent years on the question of city school administration." It runs thus:

"What should be taught in the public schools is a matter for the people themselves and for their chosen representatives in the Board of Education to determine. How the subjects should be arranged in the course of study, in what order and in what proportion instruction should be given in each, what method should be employed, and what text books and apparatus should be procured within the necessary limitations of expense, are questions which should be determined by the officers of supervision, and should come before the board only on their initiative and recommendation."

Mr. Maxwell sees in this comment on the recommendation of the Chicago Commission, of which the late President William R. Harper of the University of Chicago was chairman, a vindication of his own policy. Our own reading of the words fails to incline us to his view. Since "what should be taught in the public schools" is to be determined by the Board of Education, the paragraph quoted seems rather to concede the crucial point in the McKee Bill—that the Board of Education, namely, should possess power to initiate changes in the course of studies. No one must suppose that the wise men making up that Board will fail to use the knowledge of educational experts in what may be termed the structural building of the schedule of studies once the subject matter of the course shall have been decided upon.

A Hunger Strike in Montreal

A few days ago a girl was brought before Judge Choquet. Though only fifteen she had learned all the ways of the Militant Suffragists. She had kept up a hunger strike for nine days and, when arraigned, she threw herself on the floor, shrieking and refusing to answer. She was a Protestant, but with at least the tacit consent of all concerned, the court committed her to the care of the Good Shepherd Nuns. The wisdom of this course was justified by the event; for, on taking his seat

next morning Judge Choquet received the gratifying news that the girl had eaten a hearty breakfast.

Evidently the Sisters have a secret in the matter. The Montreal press says that the girl succumbed to the lure of an appetizing meal. Perhaps she did; for it may be that during the time she was in other hands the attempt was made to force prison fare down her throat. It may be, however, that she succumbed to the supernatural influences of Christian charity. England does not like to learn from the Colonies. To learn from a French Canadian would be still more disagreeable, and to none, perhaps, more so than to Reginald McKenna, the Home Secretary. Nevertheless, "necessity knows no law"; there are Good Shepherd Nuns in England, and deliverance from the frightful *impasse* now existing might be found in their ministrations.

Right Reason in Charity

There is a bill, the Levy bill so-called, now before the New York legislature, which proposes to provide home assistance for needy widows with young children dependent upon them in the city of New York. The project has aroused keen discussion and Robert W. Hebbard, Secretary of the State Board of Charities, has written the *New York Times* a letter strongly endorsing the measure. Quite apart from one's personal views regarding the point directly at issue, Mr. Hebbard's commendation of the law will prove of particular interest to Catholics since he bases his argument on principles which have long guided the charitable work of the St. Vincent de Paul's Conferences and similar organizations within the Church.

Affirming a practically universal acceptance of the theory that it is the duty of Government to make provision for the aid of dependent poor, Mr. Hebbard maintains it to follow naturally: "That this aid should be given in the manner which is most humane and which at the same time seeks to conserve the best interests of the State." Since as a rule broken homes mean broken lives while family homes forming good and useful lives for the service of the State are among its chief cornerstones Mr. Hebbard urges the obvious consequence that the best interests of the State imply an effort to keep desirable family homes together.

The truth he contends for unfortunately, does not appear to be quite so obvious to the State Socialists among us. Hence the tendency to favor institutional work even in cases of such help to the deserving poor as the Levy law desires to assure. It is to the exceeding credit of the Vincentians that from the beginning they have been staunch defenders of the other practice, one at once humane and thoroughly Christian in its conception. Only four years ago, largely through the earnest appeals of their representatives present at the White House Conference on Dependent Children called by the then President Roosevelt, it was unanimously agreed, that "except

in unusual circumstances, the home should not be broken up for reasons of poverty, but only for considerations of inefficiency or immorality."

The Caldey Benedictines

These good people are receiving at the hands of the Church of England the usual treatment of converts, abuse and detraction. We read now how they have long shown signs of instability and vacillation on many other points than the Roman claims, how their secession was long expected, how they departed during the last year or two from their original austerity and their first zeal, so that one would take the position of those who once boasted of them to be that the Church of England is well rid of them. On the other hand, no praise is too extravagant for the few members of the Caldey and Milford Haven communities who have stayed behind. While some lament the treachery towards the Church of God that lurked in the two communities for so long a time, the more general sentiment is that of John Gilpin. The "loss of pence" is felt more acutely than the pretended loss of souls. "What are they going to do with the property?" is the practical question put on all sides. The English Church papers assert that this is the result of gifts of English churchmen to procure the restoration of Benedictine life in the Church of England, and that, therefore, the monks are bound in honor and conscience, and probably legally, too, to leave it behind them. Aelred Carlyle says, on the contrary, that it is in great part the fruit of their own industry and their own resources, and his lawyer writes that their largest contributor by far approves entirely of their present action, and others may have their money back. In the meantime it is comforting to see that there are some sane persons left among Episcopalians to lay down the obvious doctrine that there is no room in the Church of England for the sons of St. Benedict, and that any attempt to graft the Benedictine rule on Anglicanism can have but one result, to lead those that attempt it to Rome. But even these, judging from a letter by one of them in the *Living Church*, can not refrain from nasty insinuations about the property. History repeats itself. Something similar was seen in this country a few years ago, when the accusations of fraudulent conversion were shown to be absolutely groundless.

Millions for Defence

The military spirit of France is aroused. It has voted 500,000,000 francs to put itself on a war footing so as to meet a possible invasion from beyond the Rhine. Two years' service under the colors no longer suffice; three is an absolute necessity, but there is no need of imposing it; all the young bloods in the land are eager to enlist not merely for three years, but for more if necessary. All the political parties, barring the Socialists, are in favor

of it and even among them patriotism got the better of some. The patriotic spirit prevailed, and they voted the 500,000,000 francs for the defence of the country. But suddenly, and to the consternation of the nation, the Socialists, under the leadership of the talkative Jaurès, proposed another subsidy for defence; not for the defence of the country, but of the lay school. The sum of 500,000,000 francs was already a crushing burden to bear, but the defenders of the lay school asked for 650,000,000 for their schools. In vain the other side pleaded to let that matter drop until the more vital and urgent one had been attended to. They were hooted at and jeered. When one speaker appealed to their love of France, now perhaps in her agony, he was cried down and told to stop his patriotic rigmarole, and the sentiment was cheered to the echo. The bill for school defence was rushed through and the helpless Government made no objection.

When we remember that this defence of the lay schools is nothing else than a diabolical attempt to crush out every vestige not only of Christianity, but even of the knowledge of God from the hearts and minds of the helpless school children of the country, who will in consequence be its worst enemies, we can easily understand what a malignant purpose often lurks under the declamations of men who clamor for unrestricted State control of education. They are a nation's greatest danger.

OUT OF THE LONG PAST

A manuscript in Italian was discovered in Naples a few years ago by the historian Pastor, which throws some interesting side lights on the manners and customs in Germany and Flanders just before the Reformation. It is dated 1517-18. Luther had affixed his rebellious theses to the church door in 1517. The document has been translated for the *Correspondant* of March 10 of this year and from it we glean. It was written by Antonio Beatis, a canon of the suite of the Cardinal of Aragon when that dignitary was journeying from Italy to Germany and the north. He passed by Innsbruck and notes, as he was crossing the mountains, that the roads were in good order and that merchandise was transported in four-wheeled wagons and not in two-wheelers as in Italy. One German vehicle could carry as much as four in Lombardy. Everywhere, he says, the inns were comfortable, meat abundant and the bread excellent; the feather beds were a novelty to him. The cows were numerous and nearly all red but small; the hogs and sheep appeared to be few, especially the former as the Germans eat pork only when salted. He turns up his nose at the cheese because of the odor. As with the women of to-day, their German sisters wore enormous hats. A white veil attached to the hat and always lowered, gave the wearer, he says, a very majestic appearance. The veil was lifted and thrown back in time of mourning. Sorrow obscured the vision then, we suppose.

He saw many beautiful fountains, mill races, and also streams full of trout, and he remarks that the careful housewife generally had fish ponds where the fish were kept for immediate table use. All along the route from Verona to Trent, artistically carved crosses, in stone or wood, had been erected, and here and there were elaborate Calvaries and also niches in which holy statues were placed. The houses were mostly of wood but large,

with ornamental façades and spacious balconies so that you could look down the street. The outside doors were generally barred with iron gratings, painted in various colors; the roofs were steep and tiled. Each little village had a fine church with a tall steeple, and elegant stained-glass windows were common; the chimes in the towers were superb. We do not know if the carillon of Bruges was ringing then. There were no tombs in the churches except of conspicuous persons; the crosses in the cemeteries were beautiful and many of the tombs were exquisitely wrought in stone and often bore armorial inscriptions on plates of copper fixed on them. There were also holy water stoups attached to the trees. "When I see the profound recollection of the faithful during divine service," he says, "and behold the number of new churches that are being built, and think of the ceremonies of the Church in Italy, and of the churches that are ill kept or falling into ruin, I am broken hearted at the decline of religion in my country."

In Flanders, he says—and this included Holland—the cities are well kept and the churches generally speaking are beautiful; many of the houses have flower gardens. The façades are usually of wood, the rest of the structure of brick. However in Antwerp, Malines, Brussels, Ghent, Bruges, and other great cities, stone buildings are common and are charming in their appearance. The interior wood-work is in a yellow wavy oak, easy to work. Feather-beds were as common as in Germany, and the bedsteads were often carved oak. The roofs of the houses were covered with slate; the churches were elaborately and elegantly furnished, and the side chapels were innumerable.

In the pastures there were herds of cows and flocks of sheep, but he notes there were no goats. But in the low countries there are no highlands on which the goats might gambol. The cows are not red as in Germany, but black and larger. The cheese he pronounces excellent. It is sometimes fragrant with herbs. The dress of the inhabitants is neat and he is surprised to see that they have mats at the door to prevent the house from being soiled and that they even sprinkle the floor with sand.

He tells of an extraordinary custom that prevails there, one which doesn't seem to have ever got into the books so far. When a child was born, if it was a boy, a handkerchief was attached to the door, and "any malefactor even if he had assassinated a thousand persons could find shelter in the house until the baby was baptized."

The Dutch cabbages were so large that only a man could carry one. They were stored in great quantities, kept in brine, and served in various fashions during the winter season. From which it is clear that sauerkraut is not a modern device.

The women do not wear hats but veils; their dress is generally a black serge but the good man is scandalized that the skirts are so skimpy. Women resemble women in all ages. Is it because of the butter and beer, he asks, that so many of the fair sex have bad teeth? However their complexion would argue good health. He also blames the butter and the milk food for the leprosy which he says was prevalent.

The inns are excellent; there is an abundance of meat, chicken and hares, but few partridges or pheasants. Instead of oil they use butter. The houses, built of brick or stone, are better cared for than houses in Italy. There are more chimneys, doors and windows. The staircases are mostly spiral. Both in Flanders and Germany the smallest group of houses has a public clock though it does not ring the hours.

The fine spun stuffs of Holland and Cambrai are woven by the nuns in convents; the coarser cloths for domestic use are of hemp and are called *demi Hollande*, for they are made in Flanders. He describes minutely the bleaching process and informs us that the raw hemp is first soaked in muddy and stagnant pools, and is laid out repeatedly in the sun. The Flemings have a language of their own though they all know French. The beer is better than that of Germany, and is exten-

sively manufactured. Windmills are everywhere. Fruit is abundant, as are wheat, oats and rye. There is plenty of fresh and salt water fish; the oysters are good and so are the mussels. But all the time the visitors were in Flanders they had nothing but rain, and what with the wind and the rain, the months of July and August were like November in Rome, but "there were three or four days of such excessive heat as we never knew in Italy." The people of Flanders and in Upper Germany were good and amiable, and of remarkable honesty. You might leave a fortune of gold in their houses and they would never touch it. The inns were well kept and were managed by women, and in stores for the sale of merchandise women were employed as well as men.

The Flemings go to church early in the morning, even on working days, so that there are not many present when the office is recited. They use benches in the churches and the owner's name is affixed to them. Women look after the altars—a custom he disapproves of. In all the parish churches at least two Masses are sung daily, one for the saint of the day, and the other for the dead. There is benediction every evening, and in every church you will find a number of altar boys, from ten to twelve years old, ready to serve Mass. The priests take a long time to say Mass, and in that are unlike the Italians, and they say it in such a low tone that nobody hears them except the server. At the end of each Mass they give holy water to all those who are present.

LITERATURE

A Great Dame of a Hundred Years Ago

With that superabundant richness of expression, unerring lucidity of thought, and a remarkable power of holding the attention of the reader through long and elaborate and even ever-involved sentences—all of which are characteristics very common among French writers of to-day, M. de Lanzac de Laborie gives an account to the subscribers of the *Correspondant* of a book written by a *grande dame d'il y a cent ans*. The lady in question is Mme. La Tour du Pin, and her memoirs are now being published by her great-grandson Colonel Count Aymar de Liedekerke-Beaufort of the Belgian army. They make two octavo volumes of 408 and 392 pages respectively. Fifty copies of the work had been formerly printed but they were not for the world at large, for they were an *édition de luxe*, and only fifty copies were struck off. They were distributed among the members of the family, and the commendation of it was so unanimous that it was resolved to give the general public the advantage—if it is an advantage—of one more view of the sad and scandalous and sacrilegious turpitudes of the times in which Mme. la Tour du Pin unhappily lived from early childhood. We do not think that the book should be in the hands of the general public. The corruption of morals in those whose sacred office should have made them the saviors of society is so appalling in its character and extent that though the book sheds one more hideous glare on the causes that led up to the French Revolution, the presentation nevertheless of the frightful conditions in the graphic fashion of this book might be harmful to those who are weak in the Faith. On the other hand it furnishes a wonderful instance of the mercy of God which protected Mme. la Tour du Pin not only amid the seductions of the brilliant though profoundly immoral society, clerical and lay alike, in which she lived, but which made her own home a place of abominations. She saw what she narrated at close range. She was a conspicuous maid of honor in the court of Marie Antoinette; she was a witness of the outbreak of the Revolution at Versailles; she was in the midst of the Terror at Bordeaux, escaping thence with her family to America and then

returned through Spain when Napoleon was First Consul, and lived in Belgium, when her husband was Prefect at Brussels, and who later, under the Restoration occupied several diplomatic posts elsewhere. She finally died in Italy having passed the age of four score. She began to tell her story when she was fifty and had the courage to let the world know her age. The critic considers that "the book by its grace and style is a contribution of the first rank to that special kind of literature which already possesses so many remarkable works."

She was the daughter of the handsome Arthur Dillon an Irishman, not an Englishman, as the reviewer says, whose life was scandalous as was that of another Dillon not a military man in whose shameless household Mme. la Tour du Pin was brought up. She tells of the immoral conversations she was obliged to listen to; of the impious principles which were enunciated, and informs us that she was taught no more of her religion than she was of history or mathematics. "The older I grow" she writes, "the more I am convinced that the French Revolution of 1789 was the inevitable result, I might even say the just punishment of the vices of the upper classes of society." Churchmen were as guilty as the courtiers, or rather infinitely more so. Judases abounded, and the nation is paying for it dearly to-day.

Her visit to the United States is of interest to Americans apart from the picture it presents of her remarkable adaptability to the new surroundings in which she found herself.

The family landed at Boston. On the way over Madame had to cut off her beautiful curls and throw them into the sea. The Americans used to insist that the shearing of her locks had been done by the executioner who was going to guillotine her. From Boston the travellers made their way to New York and finally established themselves on a farm near what is now Troy. Of this establishment the former maid of honor of Marie Antoinette took charge. She rose at three in the morning, presided over the kitchen, superintended the milking of the cows and made butter that sold for fancy prices in Albany. She was horrified that she had to purchase some negro slaves for servants, but she emancipated them before she returned to France. One sentence of the reviewer—we have not yet received the book—is rather amazing. It is about the social conditions in Troy at that time. The writer tells us that "she had to accustom herself to the neighborhood and dress of Indians, some of whose tribes still lived in the region of the Great Lakes. I was surprised," she said, "when the first time I met a man and woman walking stark-naked on the road and no one finding it strange. I soon became accustomed to it."

We hope this is not a specimen of the general truthfulness of the book. In the first place it is hard to understand what connection there is between the Indians at Troy "whose tribes still lived in the region of the Great Lakes" which are a thousand miles away. Secondly the Indians and especially the women, never went naked. Except in some of their superstitious dances, or in their drunken orgies they were always decently clad.

It was at Troy that she lost one of her children. As there were no Catholic priests in that neighborhood the father rather than have recourse to a Protestant minister performed the funeral obsequies himself, and over the little grave God spoke in an especial way to the bereaved mother. There came to her almost like a revelation the meaning of sorrow in human life, and the woman who had grown up with the worst kind of examples before her eyes, and had been so frequently the object of infamous proposals which her instinctive honesty always rejected, suddenly understood the mystery of the sacrifice which she offered as an expiation. "From that day forth," she writes, "the will of God found me submissive and resigned."

It is to be regretted that she had to record such dreadful scandals in her diary, but her own preservation in the midst of them is as remarkable as it is rare.

Confessions of a Convert. By ROBERT HUGH BENSON. New York: Longmans, Green & Co.

This very useful little book is a reprint, with additions and corrections, of a series of articles that appeared in the *Ave Maria*. Not the least profitable part of it is that which discusses the author's home life; for in it we see a remarkable lack of practical religious instruction where one would naturally think that it should have been in its fullness. We call this profitable, because we believe it to be a fair example of what takes place in the vast majority of clerical households. Churchmanship, consisting merely of external practices, is insisted on: the care of vital religion is hardly found unless in the case of extreme Evangelicals. The reason is, we suppose, that the head of the family deals with his children as he does with his parishioners, into whose interior life he does not presume to enter. Anyhow, the experience of Mgr. Benson is almost at one with that of the reviewer, who also comes of Church of England clerical stock.

His account of the conventional morals of Eton is also well worth study. One must not be dirty, or a coward, or a bully, or a thief. Moral purity was a matter of private choice. A Galahad was not therefore the more respected in general: one the absolute opposite did not therefore forfeit the respect of his fellows. One thing was an intolerable breach of good taste; namely any allusion to the matter from the pulpit. The preacher had his view on the subject: the school had another; and to attempt to impose his view on his hearers seemed to them, to say the least, absurd.

So Mgr. Benson seems to have grown up, so far as his family and his school were concerned, religiously minded, i.e. with an interest in religion, but without any real personal religion. He went to church and received communion, and yet for long periods he neglected prayer. He meant well; but religion was a shadowy thing, and no one had shown him how to make it a reality. As for an act of contrition, he could not make it even in the presence of death, for he had never been taught how to do so. He was a type of the clergyman's son. In this condition he made up his mind to become a clergyman, and went through what was supposed to be a preparation under Dean Vaughan of Llandaff. Shortly after his ordination he came in contact with Dr. Maturin from whom he got the impulse that carried him into the Church.

One must note his openness regarding the process of conversion, with his mother and those that had any official claim on him, which certainly should have disarmed adverse criticism. It did not. Obloquy is the lot of those who embrace the Catholic faith, and he was not spared reviling and calumny, including the reproach, always addressed to the sons of clergymen and more strongly still to sons of dignitaries, that he had disgraced his father's name.

Anglicans look on the graces received in the use of their ordinances as a proof of their membership in the church, arguing from them just as confidently as if Newman had never shown them the fallacy of the proof. Mgr. Benson takes up this point with equal clearness; and for this alone his book will be useful reading to those who are drawn towards the Church.

H. W.

The Armagh Hymnal. By SHANE LESLIE and JOHN STRATFORD COLLINS. Dublin: Catholic Truth Society. 1s. net.

This beautiful collection of 150 hymns, at the same time devout and artistic, takes its name from the ancient see of the prelate to whom it is dedicated, "Michael, Cardinal Priest, Coarb of Patrick," and of St. Patrick, founder of the See of Armagh, who is honored with several of its most poetic tributes. There are hymns to other Irish saints and many written by Irishmen of the past and present, but the majority are taken from universal Catholic sources and may be pro-

nounced on the whole the most suitable collection available for general Catholic purposes. There are fifty translations from the Latin, ten from Greek, four from Gaelic, two from Syriac, and one each from French and Italian. Most of the renderings, especially Dr. Neale's, preserve the simplicity and strength, if not always the full-toned harmonies of the great originals, and among the truest and tenderest are Mr. Leslie's own. He has a habit of rhyming together such words as *bore* and *law*—which, though intelligible in Cambridge, will find most of his readers doubtful as to whether *ore* should be frightened into *awe* or *law* lengthened into *lawr*—but otherwise he has the happy art of wedding poetry to piety, and of finding them so wedded in many places that have escaped the observation of other hymnodists. The lamented death of Stratford Collins, one of many brilliant Cambridge men who followed Father Benson into the Catholic Church, has necessitated the postponement of the musical accompaniment.

Some half dozen Latin hymns are given without translation, among them, "*O filii et filiae*." Its subject makes an English rendering seasonable at this Easter time:

Christ is risen, children sing!
King of Heaven, glory's King,
Took to-day from death its sting.

At the dawn of Sabbath day
The disciples make their way
To the tomb wherein He lay.

Marys twain, with spices rare,
And Salome hasten there
To anoint His Body fair.

Cried a white-robed angel: "See,
Whom you seek has risen! He
Will appear in Galilee."

And the loved Apostle John
Even Peter has outrun
And the open tomb has won.

Mid His flock new gathered
Stood Christ risen from the dead:
"Peace be with you all," He said.

When to Thomas came the word,
He believed not what he heard
Till his eyes should see the Lord.

"Thomas Didymus draw near,
See where were the nails and spear;
Doubt not; place thy fingers here."

And as Thomas saw Christ's Side,
Hands and Feet all open wide,
"O my Lord and God," he cried.

Blessed they to Faith who rise
Though they see not with their eyes:
Life eternal is the prize.

On this holy day of days
Be there glory, joy and praise;
Bless the Lord in all His ways.

And before Him bowing low
Pay the debt of thanks we owe
All our hearts with love aglow.

M. K.

Aids to Latin Prose Composition. By JAMES A. KLEIST, S.J. New York: Schwartz, Kirwin & Fauss.

This practical and scholarly book is designed for college classes. The author, before all a teacher, has presented his matter so that precept holds the smaller place, and example and practice are principally insisted on. In sixty-two lessons, he treats successively the parts of speech in the first section, and in the second the more intricate phrases of outline structure. Throughout the sharp distinction between the Latin and the English idiom is admirably brought out, and one may confidently assert that a Freshman held rigidly to a strict course of "Kleist" will leave the class a credit to teacher and text-book. At the end of the book, the author gives some specimens of original translations from Macaulay and Froude.

J. W. P.

Who is the author of the prayer *Anima Christi*? asks Father Watrigant, S.J., in a small pamphlet just issued. He answers that nobody knows. It is attributed to St. Thomas Aquinas, Pope John XXII, to the Blessed Bernardine de Feltre and to St. Ignatius Loyola. Evidently it cannot be claimed that St. Ignatius was the author, nor the Blessed Bernardine who was born in 1439, for it was already indulged by Pope John XXII in 1330; nor is it sure that St. Thomas composed it, though some insist that he did. The matter is still open for investigation.

A second edition of Dr. Fullerton's volume on "Socialism and the Workingman" has been issued by M. H. Gill & Son, Dublin. We have already favorably reviewed the first edition. The book is particularly interesting for its study of certain methods put into practical application in England and representing on a small scale the ideas which Socialists hope to realize in a world-wide cooperative commonwealth. The utter failure of these and all similar attempts, owing to the weakness of poor human nature, offers a *fortiori* a telling argument against the practicability of the Socialist Utopia. The book is eminently Catholic in tone and shows a sincere interest in the welfare of the laborer.

Mrs. Meynell has gathered together her poetry for publication in a single volume. The contents include the early "Poems," which have passed through ten editions; the "Later Poems," now out of print; and an important section containing more recent compositions. This collected edition, printed at the Arden Press and prefaced by Mr. Sargent's drawing of Mrs. Meynell, will be issued in April by Messrs. Burns & Oates, London.

BOOKS RECEIVED

Benziger Bros., New York:

Daily Praise. Compiled by Olive K. Parr.

George H. Doran Co., New York:

The Constructive Quarterly. Vol. I, No. 1. \$2.50 per year.

B. Herder, St. Louis:

Pioneers of the Cross in Canada. By Dean Harris. \$1.50.

Frederick H. Hitchcock, New York:

Recollections of Elizabeth B. Frémont. Compiled by I. T. Martin.

J. B. Lippincott Co., Philadelphia:

The Road of Living Men. By Will L. Comfort, \$1.25; Man and His Future. By William Sedgwick, \$2.00.

Sisters of Mercy, Wilkes-Barre:

Selections from "Parerga" as found in "Cedar Chips." Compiled by a Sister of Mercy.

The Macmillan Co., New York:

Vanishing Points. By Alice Brown. \$1.25.

German Publications:

Benziger Bros., New York:

Eiszeit und Flut. Von P. Martin Gander, O.S.B. 50 cents.

Friedrich Pustet & Co., New York:

Die heilige Theresia von Jesus. Von P. Luis Martin, S.J., 50 cents; Kurze und packende Beispiele zum Einheitskatechismus. Von Joseph Hans, 75 cents; Geschichte der Schöpfung. Hartmann Falbesoner, \$1.50.

French Publications:

Pierre Téqui, Paris:

L'Eglise Catholique aux Premiers Siècles. D. Vieillard-Lacharme, 3 fr. 50; Défendons-nous! Abbé Charles Grimaud, 2 fr.; Questions Théologiques et Canoniques. Rme P. D. Paul Renaudin, 2 fr.; La Vocation Ecclésiastique. Par M. l'Abbé Henri Le Camus, 1 fr.

Latin Publication:

Friderici Pustet & Co., New York:

Novum Jesu Christi Testamentum, Vulgate Editionis Sixti V. P.M. Jussu Recognite et Clementis VIII. P.M. Auctoritate Editæ.

Pamphlets:

Cary & Co., London:

Mass of St. Anthony. For Mixed Voices. Composed by Alphonse Cary. Price 1s. 6d.

The Gilbert Music Co., Chicago:

Ave Maris Stella. Richard Farrant, 10 cents; Ecce Sacerdos Magnus. J. Lewis Browne, 30 cents; O Salutaris Hostia. Tommaso Giordani, 15 cents; The Divine Praises. J. Lewis Browne, 10 cents.

J. F. McElheney, Los Angeles:

Six Golden Cords of a Mother's Heart. By Rev. Joseph O'Reilly, 10 cents; Seven Jewels for the Dishonest and Honest Rich and Poor. By Rev. Joseph O'Reilly, 10 cents.

EDUCATION

Archbishop Keane on Catholic Higher Education

Archbishop Keane of Dubuque issued recently a pastoral letter in which he makes an eloquent appeal to the Catholics of his jurisdiction for aid in his purpose so to develop his diocesan college as to enable it "to hold its own against the aggressiveness of well equipped and richly endowed non-Catholic colleges about it." The truths urged in the Dubuque prelate's plea are impressive enough to claim the attention of Catholics the country over. There is not in this country or in any other so glorious a tribute to unselfish devotion to education as is the endowment possessed by our Catholic schools in the lives of sacrifice of the religious men and women whose generosity has largely made possible the maintenance of the splendid school system we possess. But, as thinking men among us are beginning to recognize, there is a limit to the possibilities attainable in educational work by those who devote themselves to this great cause for its own sake and for the good to be accomplished and not for hire. The further development of Catholic educational facilities involves provisions quite beyond the power of those who have hitherto borne the heaviest part of the burden.

To be sure in certain measure the support of the laity and their encouraging sympathy have never been wanting in the work already done, but that support and encouragement are now needed in a very special manner. The extension of our educational system now imperatively required will be impossible if large resources are not forthcoming and therefore our leaders are beginning to appeal directly to those Catholics whom God has blessed with abundant fortunes. Theirs it is to emulate the example of non-Catholic philanthropists in lending the financial help necessary if the crown is to be put upon the school system our Church has succeeded in building up despite the meagre resources she has been obliged to rely upon.

The question is often asked why Catholic colleges do not share in the flood of gold that annually pours into the coffers of non-Catholic institutions of higher learning. Archbishop Keane in his pastoral letter appears to accept the explanation commonly advanced, and at least a partial explanation it certainly must be conceded to be. Catholics have had to look to their coreligionists for the immense sums demanded for the sufficient equipment of institutions for the care of the afflicted, the erring, the orphans, the sick, and the aged of their faith, and the generosity of those among us able to spend largely in charity has been hitherto mainly devoted to the building and endowment of homes and asylums for these unfortunates.

But with God's blessing in most sections of the country, as the Archbishop affirms for his own archdiocese, these institutions are now sufficiently secured and will require at most but an annual offering for their maintenance. "To-day," says Dubuque's prelate, "our great and urgent need is to provide for the develop-

ment of our active, positive forces. While we were building up institutions for the afflicted, our non-Catholic religious neighbors have been establishing great institutions of higher education in which to prepare their young men for leadership and large influence." They have not failed, to be sure, to do a certain share in the erection of homes and asylums, but unlike ourselves, our non-Catholic neighbors have never been insistent in the matter of the religious care of their afflicted, and in consequence the splendidly equipped State institutions made this burden for them a comparatively light one. The philanthropic instinct with their men of wealth has in consequence sought other outlets and that educational work has made eloquent appeals to it is clear from the big colleges thoroughly equipped and richly endowed through the largesses of non-Catholics in every part of the land. Archbishop Keane touches the vital aspect of the question when he says of these favored schools: "They can give without cost to them the advantages of the best secular education to boys without means. Many of our talented boys see in these schools their only opportunity to prepare themselves for careers of influence and power. Some of these boys, and the number is growing, accept the proffered boon, and thus come under influences most destructive of their faith. What shall we do to save the future to the true faith of Christ?"

The distinguished Western Churchman is not unaware that a jeopardizing of their faith is not the sole danger facing our young men entering these schools. Training that makes for genuine Catholic influence is plainly out of the question unless it be received in a school whose atmosphere, whose instincts and aspirations are thoroughly Catholic. "Very many of the too few Catholics who have secured advantageous position realize," says the pastoral, "that their power for good would be much greater if they could have had a more thorough training without jeopardizing their faith. The Church can never have the influence upon the thought and life of the country which it should exercise, until we have a large number of truly educated men." There is no lack of talent among our youth, we have virtues, we have ambition. "But these qualities," very truly remarks the Archbishop, "are found mostly where resources in money are too limited."

What has been thus far done, and done with unexampled generosity, for the care of those who can help us only by their prayers, must be now loyally attempted in this new field. Catholics blessed by the Almighty with a superabundance of material wealth must recognize as a feature of the stewardship incumbent upon them the duty to secure for their own the services of the best talent and highest virtue, intensified by the best intellectual and moral development. What that duty imports is readily appreciated. We must educate; and, urges Archbishop Keane, "until this is done, the position of the Church in this country must be weak." The measure of our educational work, too, is plain. The Catholic system must develop in lines that have made possible the aggressiveness of well-equipped and richly endowed non-Catholic institutions about us. It needs progressiveness in a direction impossible to follow unless the charity of the rich men among us be inspired to helpfulness. It sorely needs funds that shall give us stately buildings, suitable and up-to-date equipment, and such endowment as will enable our schools, almost without cost to them, to educate the large number of exceptionally talented but poor boys who knock at their doors annually for an opportunity to qualify themselves for the best service of God and country.

God hasten the day when they, who alone can come to her relief in the present need of His Church, may open their eyes to the urgent duty confronting them! Were it not well for our rich Catholics to take a leaf from the experience of others and to labor for the truth with a zeal and enthusiasm like unto that shown by Socialists in the efforts these make to use the schools of the country to the country's harm?

M. J. O'C.

SOCIOLOGY

Catholic Charitable Organization

Is it possible to bring about social contentment by means of the many works of benevolence that have sprung up during the last quarter of a century? This is tantamount to asking whether the things these provide for the poorer classes, can satisfy them. Only a little reflection is needed to convince one that they cannot. No merely material good can satisfy the spiritual wants of human nature. It cannot satisfy even the sensitive appetites. These exhaust such a good, and then demand other satisfaction. No matter how attractive a thing may be in the beginning, it must pall on us after repeated or continuous use, and we shall want a new excitement or pleasure. This which reason teaches clearly, experience confirms. Not only do material things fail to satisfy our sensitive nature, but they also increase our appetites by showing us possibilities of satisfaction hitherto unknown. Notwithstanding all the material ameliorations of life that the poorer classes have obtained either by their own efforts or by the benevolence of others they are no nearer contentment than they were when they had none of these things.

Man cannot be content until every legitimate aspiration of his being is satisfied, or on the way to satisfaction. As he is a multiplex being with sensitive appetites as well as intellectual, as he is capable of reflection, of determining the relative dignity of his desires, of perceiving that the satisfaction of the higher requires necessarily the restraint of the lower, he is capable of realizing the meaning of order in his desires, and that no appetite nor aspiration is legitimate unless it conform to this order. God, the possession of whom, is the supernatural reward of the observance of order in the existing dispensation, is the universal good to which every man must tend; and every desire having for its object some particular good must be subordinated to that obligation. Not only must it be subordinated, but it must also be used as a means to the attainment of the universal good; for this is not attained immediately in this life, but only by means of our acts resulting from the due coordination and subordination of our appetites.

From this we see the essential difference between Christian beneficence and the benevolence so common today. The latter is restless. It tries to keep pace with the appetites it develops, having no idea but that these must be satisfied. The effort is after the impossible. There is a limit to its resources: there is no limit to the successive cravings of the lower appetites. It may from this very necessity of things come at last to recommend moderation and restraint; but in doing so it will be going against its own system of philosophy and it will find verified in the objects of its benevolence the words of scripture: "He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn."

Christian beneficence, on the contrary, recognizes that restraint and renunciation with regard to particular goods, are necessary elements in the orderly subjection of such particular goods to the universal. It has no idea of satisfying an appetite directly merely because it exists, but often points out how this is to be satisfied indirectly only in the pursuit and attainment of the higher good to which it must be subjected. Still less does it dream of creating new wants, and of trying to keep pace with them; but recognizes that the fewer are such wants, the freer is the spirit. Catholics who are constantly comparing their own social wants with those of others, and complaining that they are deficient in material means and appliances, should recall these principles.

We saw lately a work of Catholic beneficence that pleased us greatly, the Catholic Sailors' Club, which is carried on by the Catholic Alumni Sodality of Boston. It occupies two small houses close to the gate of the Charlestown Navy Yard, and from

the outside appears to be somewhat insignificant. Interiorly it is comfortable and well furnished according to the condition of those for whom it has been established. It is not luxurious. It does not seek to draw men overpoweringly by an appeal to their sensitive appetites not to be resisted. It treats the sailor as a man, not as a child. It says to him in effect: You are a man with a soul to save and the seaport town is full of dangers to your soul which you have to shun. We cannot drag you from them; but we will help you to avoid them, if you on your part are determined to correspond with God's grace and do that violence to your passions which wins eternal life. Here is a comfortable place to which you are always welcome. It is not as attractive to your lower nature as the haunts of vice, but what means of salvation is? Here are innocent and rational amusements. Some may call them slow. We do not deny that they are such for those who have no thought of God. But you are a Christian. You must renounce the vicious allurements that entice you, and content yourself with what is innocent and rational. We do not pretend to compete with the world, the flesh and the devil in their own field but only to help you to fulfil your obligation to renounce the three.

And the club is successful, more so than many that follow the ways of the world. During the year 1912 the number of visits to it were 16,112. Many seamen make it their regular resting place when off duty in port. They wrote from it 3,970 letters; 1231 went from it to Mass; 4972 parcels of reading matter were distributed; 23 concerts and Sunday evening lectures were given; 57 sailors took the pledge and 762 scapulars and rosaries were distributed. Besides this the sick were visited regularly and two, who died, were buried properly in the lot the ecclesiastical authorities have put at the disposal of the club.

H. W.

PULPIT, PRESS AND PLATFORM

Vice-Mad Respectability

A correspondent who, like many more of the decent people of the community, has grown sick of what is aptly termed "vice-mad respectability," writes as follows to the *New York Times*:

"Has respectability gone vice mad, think you? The spectacle of the virtuous housewife out with her student lamp trying to study the Social Evil, and the ditto househusband jotting down the addresses of street walkers so that he can confer with them regarding the best way to injure their trade or vocation, is getting on the nerves of some of us.

"We would like to see something in the papers and magazines besides confessions (for revenue only) and statistics regarding the growth of crime in our (at intervals) most moral of cities. The fictionists have the police blotters beaten a mile, and the committees are as prevalent as tuberculosis and almost as much in need of an anti-toxin. All we need at present is a well-advertised Madam as the Adventuress on our stage and a few genuine White Slaves in vaudeville to complete the human interest.

"To those of us who have seen women on the streets all our lives, and who always expect to see them as long as human nature continues to be human nature, and to those of us who have seen the same type of woman by no means confined to said streets, but both radiating and irradiating each and every social stratum, the present offer to tag her, snag her, or bag her savors a bit of fanaticism.

"Why not give her a rest for a time and beguile the mob into other lines of public service? Something like a revision of the old marriage laws, segregation of loveless husbands and wives, compulsory protection of the young by their parents until their twenty-first year, the erection of a few free, decent, and interesting places of recreation for the young, compilation of text-

books for the edification of fool voters, and a thousand other things might work a revolution. Another decade or so and they might return to the present craze—to find, perhaps, that there was no work for them in the ranks of vice. The street woman and her close seconds in other fields might all have been obliterated while the committees wrestled with humane proposals and questions of common intelligence."

PERSONAL

The testing of Dr. Friedmann's turtle vaccine in tuberculosis cases, on which much attention is now being bestowed in New York, is probably the reason why nothing is said in the metropolitan journals regarding a serum invented and now being used in the treatment of tuberculosis patients by Doctor Peter Duket, a Chicago physician. The treatment introduced by the Western specialist has won the favorable notice of medical men in that section and Mr. William Lorimer, lately representing Illinois in the United States Senate, has been moved to richly endow a research laboratory to put this and other serums to the strictest scientific tests.

The laboratory, which is to be established in connection with the Medical Department of Loyola University, a Jesuit school in Chicago, will be in the charge of Dr. Maximilian Herzog, late pathologist for the U. S. Government, who will be assisted by Dr. Newman Dorland, the well known author and professor of the Loyola Medical School. The laboratory will be equipped in every way and facilities will be extended to Dr. Friedmann of Berlin and any other doctor who will make application. The tests will be made at free clinics, open to all persons suffering from tuberculosis of the lungs.

Rev. William F. Rigge, S. J., of Creighton University, has been made a Fellow of the American Association for the Advancement of Science, one of the highest distinctions conferred on a scientist in America. Rev. F. Tondorf, S. J., Director of the Seismic Observatory at Georgetown University, has been appointed to take charge of the station for observation purposes that the Government is establishing on the University grounds. Both these eminent scientists, as our readers will remember, have been frequent contributors to the pages of AMERICA.

Father Galvin, a young priest who volunteered for the China missions, sometime ago, from Brooklyn, writes from Hangchow: "I little thought when I made my retreat in Brooklyn, last year, that my next would be made in China, and that Latin would be the language of the religious exercises. Bishop Faveau gave the conferences to the assembled priests, who numbered six Chinese and one American. In the city of Hangchow, the Protestants are represented by forty-five female and forty male missionaries, while, unfortunately, there are but two of us seeking converts to the Catholic Church. You will be pleased to hear that the present Premier of China, Lee Tseng Tsang, is a practical Catholic. He is married to a Belgian lady to whom he owes his conversion. It is, in a great measure, due to his influence, that in many of the provinces there is felt a wonderful movement towards the Catholic religion."

ECCLESIASTICAL NEWS

A union of Catholic activities has been inaugurated by His Eminence Cardinal Farley, for the purpose of enlisting the interest and activity of every Catholic in the archdiocese in the various works of charity, protection, education and social reform, that are already in existence, and to develop others that are much needed. The society under whose auspices this is to be accomplished is called the "United Catholic Works of New

York," and among the philanthropic activities it aims to promote are:

Settlements and Day Nurseries; Clubs and Boarding Houses for Girls and Boys.

Fresh Air accommodations and Summer Outings.

Convalescent Homes; the education of the Blind, Deaf and Dumb, and other Defectives; the care of the Poor.

The work of the Catholic Protective Bureau in the Children's Courts; probation work; reform of men and women released from prison; proper detention homes for wayward girls, etc., etc.

Social reform work such as employment bureaus; regulation of child labor; proper housing, sanitation and work-room surroundings; just wages and hours of labor for men and women, etc., etc.

The proper protection of immigrants, with a view to preserving their religion and assimilating them into our body politic and national life.

For the purpose of securing funds for the immediate needs of this new organization there will be held in the Twelfth Regiment Armory, April 12 to 22, an Exhibit and Sale that will be an entirely new departure from the ordinary means of obtaining funds for charitable work. Every Catholic organization will take part in it. The exhibit will be interesting and educational, and the sale will be conducted on entirely novel lines, both providing an occasion for raising as great a sum of money as possible by subscriptions large and small, so that no real object of charity or protection may be undiscovered or neglected for want of the necessary means. Through the different parish societies, or at the office of the United Catholic Works, 462 Madison Avenue, further information may be had, in connection with the project.

Cardinal Farley, in order to give prompt relief to the Dayton sufferers, telegraphed \$5,000 on March 28 to Archbishop Moeller of Cincinnati, in whose diocese Dayton is located. The Cardinal expressed his sympathy in the name of the Catholics of New York. He also issued a circular ordering a collection to be taken up in the archdiocese of New York on Sunday, March 30, in behalf of the sufferers.

The question of the tenure of ecclesiastical property in Maine after having passed through the courts was discussed in the House of Representatives on March 18, the purpose being to find a substitute for the present system of Corporation Sole. It was proposed that each corporation should be made up of the Bishop, Vicar General, the parish priest and two laymen. An attempt was made by an amendment to have the two laymen elected by the parishioners but the amendment was withdrawn and the measure was passed. The Governor signed the bill.

A striking example of how easily technical language in legal documents may be misunderstood even by theologians is given in the London *Catholic Times*. For nearly nine years Cardinal Wiseman and the English Bishops were under the impression that the grant of the plenary indulgence on *all the feasts* of Our Lord and His Immaculate Mother meant every feast, both great and small. This wrong view was corrected by the Sacred Congregation of Indulgences in its decree of August 11, 1862, defining that when in a grant of Indulgences there were found the words "on the feasts of Our Lord" or "on all the feasts of Our Lord" or "on each and all of the feasts of Our Lord," these words were to be understood as referring only to the six great feasts of Our Lord (Christmas, Circumcision, Epiphany, Easter, Ascension, and Corpus Christi); and similarly "the feasts" or "all the feasts" or "each and all of the feasts" of Our Lady meant simply her five great feasts (the Immaculate Conception, Nativity, Annunciation, Purification and Assumption); and that

if partial indulgences were granted "on all the other feasts of Our Lord or Our Lady," this meant only those other feasts which were celebrated by the universal Church.

Thereupon Cardinal Wiseman pointed out that through misunderstanding the English calendars have marked and priests had announced to their people a plenary indulgence on some twelve other feasts of Our Lord (including the Holy Name, the Sacred Heart, the Precious Blood, Lenten Fridays, etc.) and some fifteen lesser feasts of Our Lady (including the Seven Dolors, Rosary, Presentation, October Sundays, etc.) and asked that to avoid any scandal or any lessening of the frequency of Holy Communion due to the desire to gain these indulgences the Holy Father should now grant a Plenary Indulgence not only for the eleven great feasts, but also for these twenty-seven lesser feasts—a petition which the Holy Father granted on February 8, 1863, under the same conditions as before, including that of "praying before some altar."

The Sisters of St. Joseph have flourishing communities in Australia. Speaking at the opening of the new convent at Wardell, under the care of the Sisters of St. Joseph, Bishop Carroll of Linsmore, New South Wales, says the *New Zealand Tablet*, paid a tribute to the foundress of the Order and the Sisterhood she had established. The Order of St. Joseph, he said, was purely Australian in its foundation and growth. Its foundress was born in Fitzroy, Victoria, seventy-one years ago. Touched by the number of young people in the bush who were growing up in ignorance of God, Mother Mary McKillop set herself the task of improving their state. About forty-seven years ago she opened the first school in Penola, in South Australia. She had with her but two Sisters and the school had been a stable. To-day there are 100 convents of the Institute with 120 schools and 12,000 children throughout Australia and New Zealand under the control of the Sisters of St. Joseph. They have also 1,000 orphans, waifs and strays, picked up in the streets, whom they are caring for.

The London *Universe* notes that Catholics are somewhat calous to the issues involved in the strife going on between the Chinese and their Tibetan neighbors for pre-eminence, but it is well that those interested in the progress of Catholic missions should realize that if the Lamas gain the day it means the hampering and possible destruction of missionary effort in that remote country. China presents sufficient obstacles to the advance of the Faith, but the difficulties are small as compared with what Tibetan predominance would imply for the Catholic missionary. "The opposition of these thousands of Lamas is a far greater obstacle to the diffusion of the Gospel than the physical barriers and severe climate of Tibet," says Mother Claire de St. Zacharie, F. M. M., writing from the Sisters' Settlement at Ta-tsen-loo (Tibet) and the evidence coming from such a quarter is not to be disregarded.

An Apostolic School for Argentina was begun at Alta Cordoba on January 19, by the Jesuit Fathers. In Apostolic schools youths who are called to a missionary life receive a special training.

A band of musicians, all of them Tobas Indians, organized and taught by the Franciscan missionaries of the Chaco, Argentina, was the great attraction recently at San Lorenzo, where they had gone to take part in the centennial festivities commemorating the battle of San Lorenzo. Their wonderful proficiency was a fine tribute to the skill and enterprize of the missionaries and an evidence of what can be accomplished by kindness and patience.

SCIENCE

The third annual opening of cotton samples, first stored in vacuum by the Department of Agriculture in 1910, took place recently. Careful practical and technical examination fails to disclose the slightest appreciable change in the cotton. This result confirms the previous tests and renders it very certain that storage of standard types of cotton in vacuum tubes is a practical solution of the question of the permanency of such standards. The United States official grades, as established by action of Congress, are stored at the Department of Agriculture at Washington in vacuum tubes to be opened from year to year and used as models for the sets of grades sold by the Department in accordance with law. The last Congress directed that the official grades be further improved through investigations of the waste, tensile strength, and bleaching qualities of the various grades.

Mr. R. de Baillehache, member of the French Commission on Units, directs attention to the advantages of the metre-kilogramme-second system for technical as well as for scientific purposes. In view of a possible future legislation he draws up a scheme of definitions and suggests several new names for the units which up to date have not had any special designation. For the unit of capacity the litre is retained and the cubic metre becomes the kilolitre. The unit of force—the cop (Copernicus)—gives an acceleration of one metre per second to a mass of one kilogramme. The pressure unit—the tor (Torricelli)—is one cop per square metre, and is equivalent to ten baries, the kilogramme degree of water at 15 degrees Centigrade. The ohm, volt and ampere stand as at present.

A preliminary list of the wireless stations which will be ready after July the first to transmit time signals over the world has just been announced by the International Time Commission. These stations are: Paris, San Fernando (Brazil), Arlington, (Virginia), Manila, Mogadiscio (Italian Somaliland), Timbuctu, Norddeich-Wilhelmshaven, Massowah (Erythrea), San Francisco. The arrangement is that no two stations shall send out signals at the same hour, and that the wave-length (about 2,500 metres) be universal.

F. TONDORF, S.J.

OBITUARY

The Very Rev. Charles Ducharme, Provincial Superior of the Congregation of Saint Viator, Canada, died on March 22 at the Hôtel Dieu, Montreal. For the past twenty years he guided the Order in Canada and opened several colleges, academies and parish schools throughout the Dominion. Under his wise administration the Congregation of Saint Viator made rapid progress. Five times he represented Canada at the General Chapter of his Order at the Mother Home in Belgium. He was one of the theologians at the Plenary Council of the Church in Canada held in Quebec four years ago.

Father Ducharme was born in Joliette, P. Q., in 1846. He made his classical studies at Joliette College, and entered the novitiate of the Clerks of St. Viator in 1871. Ordained a priest in 1873, he became director of the Primary Novitiate of the Order in Canada in 1876. His promotion was rapid. In 1882 he became Superior of Joliette College, then Master of Novices, assistant-provincial and in 1893 he was elected Provincial Superior of his Community in Canada.

Cardinal Peter Respighi, Vicar-general of the Pope, died in Rome, of diabetes, on March 22. Born in Bologna, Sept. 22, 1843, he was appointed Bishop of Guastalla, Sept. 14, 1891; promoted to the archbishopric of Ferrara, Nov. 30, 1896, and created Cardinal June 19, 1899.

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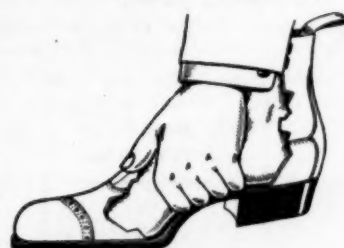
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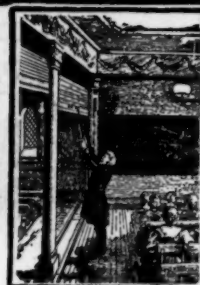
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